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Upcoming Event



Preface

The aim of the **3rd International e-Conference on Studies in Humanities and Social Sciences (3IeCSHSS)** was to bring together scholars, administrators and students from different countries, and to discuss theoretical and practical issues in different areas of Humanities and Social Sciences. The e-Conference was organized as a kind of a *multi-disciplinary forum* which provided the appropriate opportunities for *inter-disciplinary communications*.

The areas of study covered by the e-Conference were the following: Philosophy, Anthropology, Psychology, Science of Education, History, Linguistics, Arts, Sociology, Political Science, Law, and Economics.

The e-Conference was organized in cooperation with the COAS Partner Institutions: South-West University “Neofit Rilski”, Faculty of Philosophy, Blagoevgrad, BULGARIA, and University of Ruse “Angel Kanchev”, Faculty of Business and Management, Ruse, BULGARIA.

The e-Conference was organized exclusively as an online conference, and the English was the only language of the conference.

Two phases of the e-Conference realization was applied.

The first phase was realized as the **e-Pre-Conference Discussion** (from 24 to 27 June 2019), and this phase was followed by the posting at the COAS website different textual forms sent by the e-Conference participants, such as discussions, analyses, critics, comments, suggestions, proposals, etc., regarding exposed abstracts.

The second phase was the **e-Conference Discussion**, and it was realized at the e-Conference day (28 June 2019), from 00 to 24 (GMT+01:00). This discussion was realized in the same way as the e-Pre-Conference discussion, regarding the full texts exposed at the COAS website.

All submitted abstracts/full texts went through two reviewing processes: (1) double-blind (at least two reviewers), and (2) non-blind (two members of the Scientific Committee). Thus, final decision for the presenting and publishing depended of these two kinds of reviews, in order to be accepted for presentation at the conference and to be published in the e-Conference Proceedings.

The Conference Proceedings will be submitted for indexing in different international databases.

Finally, we would like to thanks to all participants of the e-Conference, as well as to all reviewers and editors, for their efforts, which enable that the e-Conference was productive experience.

We are looking forward to the **4th International e-Conference on Studies in Humanities and Social Sciences (4IeCSHSS)** that will be held on 24 December 2019, using the same online model. We hope that it will be an interesting and enjoying at least as the previous e-Conference.

Scientific Committee



Privatization of Water Corporations in the Local Governments in Israel

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Abstract

The establishment of the water corporations in Israel, which are financial companies that took the place of the Water Departments in the local governments, constitutes a turning point in the relation between the local governments and the citizens. If in the past the local government saw itself as a nonprofit organization that served the community, the reform in the water industry converted the community activity of the municipal sector into a totally capitalist business operation. In the first years of the establishment of the State of Israel, it was clear that the State had to provide water to its residents as a source of livelihood and a basis for agricultural development and the conquest of the wilderness, but today in the era of privatization the precious resource, water, has become a “product” from which economic benefit can be derived and which can even be traded. The local governments acquire water “to the city gate” and then they sell it to the city resident at a high mark-up, with the addition of VAT, when the difference goes to the Water Corporations. The neoliberal approach has reached a basic product such as water, without distinction between the socioeconomic situations of people, while placing the burden on the resident. Many Investigation Committees on the topic of the water sector have noted the improper management of the government, which does not prioritize alternative solutions such as desalination, use of treated wastewater, and re-use of water for industry and agriculture. Instead, dozens of water corporations have been established to be used as collection agents and to place the economic burden on the citizen’s back.

Keywords: privatization, water corporations, local governments, Israel studies.

1. Introduction

The awareness of the problem of the lack of water in Israel surfaces every few years. The Water Law of 1959 states that: “The sources of water in the State are the property of the public, given to the control of the State, and intended for the needs of its residents and for the development of the land” (State of Israel, 1959). In the framework of the individual’s right to water,

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the law states that: “Every person is entitled to receive water and to use it” (State of Israel, 1959). This is, of course, according to the limitations of savings and non-pollution of the water. The social protest of summer 2011 raised the issue of the high water rates charged by the local water corporations and imposed on the citizen. The local government leaders protested as well against the increase of the rates, because they were doubled and tripled for the home consumer (Azulay, 2011) (Galily & Schwartz, 2016).

The residents of the cities and towns throughout Israel displayed their dissatisfaction and called for the elimination of 54 water corporations, the ‘patent’ that was established to resolve the issue of the urban water sector. In the establishment of the water corporations, the central government put on the agenda the objective of the reduction of the gaps and ‘distributional justice’, following pressures that originated in the reports of the State Comptroller and the rulings of the Supreme Court. The main reason for the initiative to force the division of the revenues was the need to find a solution for budgetary problems (Rezin & Hazan, 2006). The water sector is a lodestone for the creation of revenues for the local governments. Making most of the revenues from the sale of water into another independent income of the local government perpetuates a problem of municipal funding, while harming the true mission of the local governments, the improvement and development of the infrastructure. This is the main reason for their refusal to manage a closed water sector and for incorporation (Ben Alia, 1998: 42). The government, on its part, forced the establishment of the water corporations as a part of the decentralization policy.

Additional issues are the reference to the resources of the environment as economic goods and not as public ones and lack of clarity regarding the division of the public burden between the local government and the central government in the handling of the resources of the environment (Arian, 2011).

Unlike the Water Law, the Water and Sewage Corporations Law, which was passed in the Knesset in the year 2001, adopted a business approach. While it determined that it is necessary to ensure “a reasonable level of service, quality, and trustworthiness at reasonable prices and without discrimination” (State of Israel, 2001), it also says in sections 3 and 4 of the law that it is necessary “to allow the recruitment of capital for investments in the economy of water and sewage” and even “to allow the partnership of private investments in the ownership and division of the profits” (State of Israel, 2001). Furthermore, the Water and Sewage Corporations Law states that “it is necessary to bring about the professional and efficient business management of the water and sewage systems in the local governments” (State of Israel, 2001).

The law authorized the local governments to establish companies for public service in the fields of water and sewage, prohibited the local governments from treating the water and sewage in their authority from February 2008, and shifted the responsibility to the corporation alone. The Ministry of the Interior even adopted a series of sanctions against the local governments that refused to establish water corporations instead of their water departments, including the refusal to approve budgets and the cessation of approvals to take out loans (Schwartz, 2009).

2. Change of the paradigm towards water as a resource

The difference between the Water Law of 1959 and the Water and Sewage Corporations Law of 2001 indicates that Israel had shifted from an approach according to which water is important for the development of society and the environment to an approach of a market economy that sees water as a business product.

In the past, agricultural work constituted an important value-based foundation of the Zionist movement (Aharoni, 1991). The agricultural sector was cultivated through government involvement in the economic market system. The reigning paradigm supported centralized planning and management, the goal of which was to cope with the basic lack of water resources in

Israel, when the water resources are owned by the State, which allocates them according to predefined quotas, while adjusting to the changing conditions (Menachem, 1999). However, at the same time, as different experts determined, a wild process of the exploitation of the water sources occurred, and in the 1970s it was argued that the water sector is found on the track to a crash (Menachem, 1999).

The Water Law of 1959 placed the ownership of all the water resources in the hands of the State and formally created a centralized system for the production and allocation of water (Menachem, 1999). The monopoly on water in Israel is found in the hands of the Mekorot Company, which was established in 1937, before the State was established, so as to provide water to the pioneering settlements. In its beginning, Mekorot engaged in the development of water plants, in the search for new sources of water, and in the planning of regional and national plants (Navon, 2007).

Levi Eshkol, the founder of Mekorot and later the Prime Minister of Israel, saw the agricultural sector to be the most important economic-social factor that should be cultivated and encouraged. He saw the agricultural profession to be an ideological objective (Goldstein, 2003: 322). However, despite the prevailing centralized socialist approach, a liberal economic approach began to penetrate, primarily after the political revolution of the year 1977, when the Likud came into power (Schwartz, 1991).

3. Theoretical background – Milton Friedman's "Capitalism and Freedom"

Capitalism and Freedom is a philosophical-economic book by the economist and Nobel laureate Milton Friedman, published in 1962. Friedman presents his worldview on the role of governments in the world and the role of capitalism as a liberator. The book discusses various economic and moral issues and examines them mainly in the face of examples from the American economy in the first half of the 20th century. The book was considered Friedman's most important book and greatly influenced the strengthening of the liberal outlook in the world.

The book has a large and varied impact on the economic conduct of governments around the world. Many of Friedmann's suggestions in the book were implemented and were subject to extensive research. For example, in many countries his proposals for the reform and privatization of the education system, the Israel Electric Corporation, the railroads, the cancellation of direct government supervision of the exchange rate, the reduction of the protection of the freedom of association, the introduction of negative income tax and the reduction of tariffs and government supervision were implemented. On the other hand, Friedman's other ideas, such as the abolition of government regulation of licensing professionals, the abolition of income tax on corporations, and the repeal of laws against racial discrimination in hiring have never been implemented and are considered radical to this day. Despite many critiques of Friedman's proposals, the book is considered one of the most influential books of the 20th century. With the help of this book, Friedman succeeded in bringing to the general public his economic ideas in various fields.

At the beginning of his book, Friedman quotes President Kennedy's famous passage: "Ask not what your country can do for you - ask what you can do for your country". This sentence, which seems to have a patriotic consensus, is being fiercely attacked by Friedman. In his opinion, the person is not supposed to act for his country, and the country is not supposed to act on behalf of its citizens. The state is only a means in the hands of the individuals. According to Friedmann, economic freedom is a basic condition for achieving political freedom.

Friedman goes through a series of laws and attacks them as they contradict freedom. For example, the obligation to make a provision for pension. Friedman accepts only one type of restriction on a person's liberty: the protection of the liberty of the other. In order to reduce the

impact on economic freedom, Friedman argues that monetary regulation should be limited as much as possible, so the exchange rates will be maintained (Friedman, 1962).

In 1977 Friedman visited Israel. In his visit, he met with Finance Minister Simha Ehrlich and senior Israeli officials. His visit sparked a wave of protests in the left-wing circles, fearing his influence on the economic policy makers in the government. According to Friedman, the country's leadership after the political upheaval did not listen to his advice, and increased subsidies and public expenditure and government involvement in the economy. The arguments of Friedman's critics are that his recommendations that the Israeli government give up some of the regulatory powers and lead foreign currency free trade, among other things, to a worsening balance of payments and a very rapid rise in inflation. Despite Friedmann's reservations about the economic policies of Israeli governments in the 1970s and 1980s, Israeli socialists tend to attribute the beginning of transition to a policy of privatization and a free market in Israel to Friedman's visit in 1977 (Foxman Shal, 2011: 174).

The approach in the Likud leadership supported the extension of the civil rights and the reduction of government involvement in the state economy (Foxman Shal, 2011: 174). The Minister of Finance at that time, Erlich, was helped by the renowned economist Milton Friedman, who supports the neoliberal economy (Schwartz, 1991). The change of approach that came with the change of government in Israel and the rise of privatization, namely, the transfer of services, products, and assets from the public sector to the private sector, were also influenced by the rise of Thatcher to the government of Britain in 1979. This approach became a phenomenon that crossed geographic borders (Katz, 1997: 11, 31; Galily & Schwartz, 2016).

The trend of privatization in Israel also reached the government companies, the sale of which had been on the public agenda in the middle of the 1980s, reflecting the dissatisfaction with the operations of the government economy (Eckstein, Zilberfarb & Roezvit, 1998: 11, 15). In Israel, as in the rest of the world, "the paradigm of modernization and the nation state is converted to the paradigm of globalization and post-nationalism." (Ram, 2005). The globalization crosses borders, beyond the local context, and enables "accelerated movement of people, capital, merchandise, and messages" (Ram, 2005: 12).

In recent years, the municipal sector has adopted the process of privatization as a main element in the management of the local arena, which is expressed in the privatization of the supply of the urban services. This is primarily following the lack of the required resources; the allocation of resources is restricted by the central government and global and local processes, which influenced the development of the economic orientation in the local governments, thus compelling the local governments to search for new techniques for the development of resources. In addition to fees and charges, they increased outsourcing, namely, the transfer of work to outside suppliers and contractors, and established economic companies, associations, and association of cities (Sarig, 2008: 32-33). The meaning of these economic changes was the exchange of the welfare state for the principles of the competitive market. Consequently, the public resources transferred to the local governments were reduced, and the local governments began with economic initiatives and the formation of business collaborations, such as urban companies and cooperative associations (Sarig, 2008: 439). There were also a number of attempts to issue municipal bonds, namely, to recruit investors for the local governments (Schwartz, 2010). In essence, the corporations were established to recruit private capital, which would take the place of the governmental assistance in the financing of the water infrastructures and create the option for their sale to private investors in the future (Mazliach, 2011).

4. Absurd chain of events between the economic crisis in the Local Governments and the general water crisis in the country

From the year 2001 many local governments suffered a financial crisis. Some found it difficult to pay their debts to suppliers, others withheld wages from their employees, and for many of them the government appointed audit committees to oversee them. In the year 2006 more than one hundred local governments were in recovery programs (Ben Bassat & Dahan, 2009).

Near the time of the years of crisis in the local governments, the government was also compelled to cope with the water crisis. In the year 2001 a parliamentary investigation committee was appointed on the topic of the water sector, which determined that the water sector had reached a critical point of the depletion of the water resources – for a cumulative deficit of two billion cubic meters. The committee determined that the crisis derived from the lack of efficient and effective management and the reasons, in its opinion, were the multiplicity of the factors that deal with the topic and the failure to implement the recommendations of the experts, the government, and the severe State Comptroller Report from the year 1990. The committee argued that the Ministry of Finance had navigated the water sector in a conservative manner, which caused a significant delay in the establishment of desalination plants for sea water at the necessary scale (Magen, 2002).

In the year 2008, a state investigation committee was established on the topic of the water sector in Israel. Its fundamental assumption was that “it is necessary to address water like a product with shortage or to act with restraint in its consumption” (Bein, 2010: 14). The committee assessed two sectors. The first sector was the national water sector, including the water resources and reservoirs, the national system for the transport and supply of water, the desalination plants, and the wastewater treatment systems. The second sector was the urban water sector, including the inner-city supply systems, the sewage removal systems, and the purification plants. The local governments are dependent on the Mekorot Company, which brings the water to them. Mekorot engages in desalination, development of water plants, supply, delivery, and return. In the urban sector, the distribution of water and the collection of waste are channeled for every community separately (Bein, 2010: 294).

The water rates are set by the Water Authority, which examines the business plan of the water corporations and their meeting of standards set for the development of the infrastructures, handling of wastes and contaminations, and reduction of the water loss (Government Authority for Water and Sewage, 2011). Thus, the situation is created in which Mekorot sells the water to the local government at 2.9 shekels a cubic meter, but another rate is set for the home consumer, which is higher than this original rate and reaches 7.58 shekels a cubic meter, as noted in the report (Bein, 2010: 300). The water rates are set according to the directive of the Gronau Committee from the year 2005, which allowed the creation of a large gap between the price that Mekorot charges the local governments and the price that the local governments charges the home consumer, when in the local governments where water corporations have not yet been implement sewage fees and development levies are collected (Bein, 2010: 300).

The water corporations operate primarily in the field of home consumption, and not in every water sector in the State. The distribution of the water consumption is: agriculture – about 65%, industry – about 5%, and home consumption – about 30%. About 75% of the water consumed is potable (drinking water quality), and the rest is non-potable water: waste water, salty water, and flood water. It should be noted that two-thirds of the water is provided in essence by Mekorot (Belitz, 1999). The prices that the company is entitled to charge are set according to the decision of the Minister of Agriculture, Minister of Finance, and Minister of Infrastructures, with the approval of the Finance Committee of the Knesset (Belitz, 1999).

5. Problems in the water corporations

By law, a corporation is a “form of business association, which is established by registration, with an independent legal entity, and its goal is to produce profits for its members” (Adari, 2000). Hence, the corporation is a legal entity that is independent of and separate from the municipality, which is defined in essence according to section 7 of the Municipalities Ordinance as a corporation itself. “A municipality of the residents of a given region will be called by the name of this region and will have constant existence and the right to sue and be sued in its incorporated name” (Municipalities Ordinance, New Version, 1964). The legal basis of the activity of the municipal corporation is section 249 (30) of the Municipalities Ordinance, according to which the municipality is authorized:

To establish a company, cooperative association, or any other association for any goal that is within the authorities of the municipality and its roles, to acquire stocks or securities or any other easements of any company, cooperative association, or any other association, whose goals facilitate a role of its roles together or in cooperation with the institutions of the State, other local governments, other cooperative association, or other people (Salomon, 2008: 366).

This is, therefore, permission for the municipality to establish an economic company for the purpose of the achievement of a goal that is within the authorities of the municipality and its roles and to be the owners or a partner through stocks, securities, or any other easement, such as the local government’s assets, a monopoly over a service, and so on (Salomon, 2008: 366). However, in contrast to the Companies Law, which obligates the separation of the ownership from the control of the stocks because of concerns about ‘the problem of the representative’ – the company owners, seeking to maximize their wealth, prefer their personal interest over that of other stockholders, which can lead to taking risks and conflicts of interest (Adari, 2000: 14), section 249 (3) of the Municipalities Ordinance enables the municipality to appoint at least one half of the capital or half of the voting power in the corporation (Salomon, 2008: 366). This creates the ‘problem of the representative’, since in the corporation there are groups of interests (a group of stockholders, a group of managers, a group of creditors), who have different and sometimes even conflicting interests (Goshen, 1987: 239).

In addition, section 249 A determines that “The duty of trust that the representatives of the municipality have towards the municipality is always preferable to their obligation to the corporation”, and this is in contrast to the Companies Ordinance, which determines that “every role-holder has the duty of allegiance to the company, will act in good faith, and will act for its benefit” (Salomon, 2008: 366). Moreover, the section requires the appointment of a representation of the municipality in the urban corporation, so that the power relations will be preserved as the relations of the parties in the city council (Salomon, 2008: 366) and thus prepares for the existing conflict of interests between “being a person who is a role-holder in the municipality and being a role-holder in the urban corporation” (Salomon, 2008: 366).

The Finance Committee of the Knesset inserted another amendment into the Water and Sewage Corporations Law in March 2011:

The term of a person as a member of a council or a worker of the local government, which has control of a water and sewage corporation, will not be considered to create a conflict of interest. It is proposed to set that the term of the head of the local government in the directorate will not be considered to create a conflict of interests, and this so as to enable the head of the local government, who has control in the company, to serve as a member of the directorate.

In addition, it was proposed to cancel the limitation according to which no more than one-quarter of the directorate members will be council members in the local government and to allow the situation in which up to two-thirds of the directorate members will be council members

of the local government (Levy, 2015). In other words, there is no business separation; there is the possibility to appoint politicians, with deviation from the idea of efficient business management. Thus, there is the continuation of the tradition of the lack of efficiency of the public sector (Zelika, 2011: 71). Following the recommendations of the Nissan Committee, which determined that role-holders in the local government can serve in the directorate of the corporations, the representatives of the local government succeeded in restoring to themselves the control over the water corporations. If they had succeeded in operating independently, then it would have been difficult for the local governments to lay their hands on the money. In essence, this was the victory of the heads of the local governments over the regulator of the corporations – the Water and Sewage Authority (Wolfson, 2011).

Sharp criticism of the water corporations was voiced from all sides of the political spectrum. The Chair of the Finance Committee, Knesset Member Shama HaCohen, argued that these inflated the mechanisms and caused the creation of superfluous jobs and the waste of money. Knesset Member Regev maintained that the corporations may cause “the water barons to purchase the corporations” (Agricultural Portal in Israel, 2011; Azulay, 2011). The Center for Local Government claimed that consumers need to pay an exorbitant price because of an inflated mechanism and 2.4 billion shekels were wasted in incorporation (Horesh, 2010). The State Comptroller criticized that most of the costs are borne by the home consumers (State Comptroller, 2009). The State Comptroller added that the State needs to find a solution for the financing of the drainage plants, for the establishment of reservoirs, for the preparation of a current masterplan, and for the improvement of the drainage infrastructures (State Comptroller, 2009). Knesset member Regev suggested restoring the supervision on the water rates to the Finance Committee. The Chair of the Finance Committee Gafni maintained that “the sharp rise in the water rates was the catalyst for the social protest” (Finance Committee, 2011), when the large part of the water cost does not derive from the cost of the production of water but from the distribution of the water by the corporations, the costs of the care for the sewage, and the component of VAT (Ben David, 2011), which was protested by the Chair of the Committee for State Supervision. The Trachtenberg Committee on the topic of the social protest recommended reducing the price of water through organizational changes in the corporations, regulation, activity in competitive markets, and the encourage of desalination and purification of wastewater (Bar Eli, 2011). The Man Nature and Law Association also demanded to eliminate the privatization of the water corporations: “water and sewage are essential services that pertain to the existence of basic fundamental rights” (Man Nature and Law Association, 2011).

6. Conclusion

The water corporations became bureaucratic organizations, which, instead of providing service for the home consumer who seeks to obtain a basic product, as noted in the Water Law, have enslaved the consumers through the monopoly that they and Mekorot have. Most of the costs fall on the urban consumers, who consume only 30% of the water in the country, a burden that is not assigned to other sectors.

Instead of addressing the problems on the level of the State, namely, finding a holistic solution to the water crisis, corporations were established that saw the crisis to be something to exploit and water to be a product for making profits and enriching themselves. In addition, the government allowed the water corporations to act in a way different from what is determined in the Companies Law and permitted the existence of a conflict of interests that derives from the combination of the relations of political powers in the local governments in the corporations. In other words, the government allowed them to act on the basis of political considerations and not only business standards.

In the end, the Golem turned on its creator. Even the heads of the local governments are not interested in the corporations as mediators between them and the citizens, who see them as responsible, despite the separation of the legal authority.

Therefore, instead of hastening projects for the desalination of seawater, the re-use of polluted water, and the storage of rainwater, as should have been done according to most of the committees, corporations were established, although it is doubtful that they are necessary.

The amount of water required can be achieved through the existing technologies (Yakovi, 1980). According to an article in Ynet (2011), "Israel does not have a water problem but rather a water management problem".

It is necessary to reach a decision on the national level to enable the reduction in the price of water through the opening of the market to true competition, with the resolution of the conflicts of interest between all the government factors involved in the solution of the problems of the water sector, both on the municipal level and on the state level.

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Alternative Approaches to Determining Costs and Benefits of Further Professional Education

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Abstract

This article provides new approach to evaluation of employer and employee costs and benefits of further professional education. Based on the results of the survey of MBA graduates of the Faculty of Economics of Lomonosov Moscow State University, it argues the definitions of costs and benefits of further professional education become wider. While making a decision about participation in further education programs workers now consider not just the earnings gain, but also the utility of education that consists, for instance, career progress or job satisfaction increase. For employers several alternative approaches are suggested including costs related to workers' resignation because of the career progress absence after education and benefits in the form of additional professional duties. These mean that the real value of further professional education is now higher for both employers and employees than it was considered earlier.

Keywords: further professional education, worker, employer, costs, benefits, career path.

1. Introduction

Digitalization of the economy predetermines the emergence of new professions (specialists in the field of cyber security, neural networks, artificial intelligence, etc.), and requires new knowledge and skills even in old professions. In addition to the hard skills for the professions of the future, soft skills play an important role in creating an imaginative and constructive environment in a company, bringing it a competitive advantage. Further professional education is responsive to changes and, along with classic programs, new programs are being introduced to provide employees with the necessary competences. People who already have a first or secondary professional education and want to change something in their working life are enrolled in these programs. This need for change and the way it is now being implemented are deeply rooted, and analyzing the current situation, we can highlight a number of conditions for the development of further professional education (Burak & Razumova, 2017).

The theoretical conditions for the development of further professional education include the theory of human capital (G. S. Becker, T. Schults), the theory of educational signals (M. Spence) and the model of reproduction of human capital (J. Ben-Porath). The first one shows the importance of human abilities, knowledge and skills for his labor activity and higher income (Becker, 1975a). The second shows that the document on education is a signal to the employer about the abilities of the employee, his productivity, so the higher the level of education, the greater the return on it (Spence, 1973a). The model of reproduction of human capital demonstrates the importance of human capital accumulation for investing in new human capital throughout the worker's working life (Ben-Porath, 1970). Through further professional education, periods of

human capital accumulation and investment may be extended until the end of the employee's working life, and due to the development of distance learning technologies, the individual may not make a choice between work and study in further education programs.

- Models of human capital confirm the expediency of further education for employee.
- MBA graduates have return on investment in education in various forms.
- Income increase is important for them as well as career growth and job satisfaction.
- That's why definitions of benefits and costs of further education become wider.

Changes in labor market requirements for workers and changes in economic growth rates may be considered as economic conditions. These changes predetermine not only the emergence of new professions, but also the constant adjustment of educational programs taking into account economic fluctuations. Changes in the employer's requirements for employees are based on changes in the set of competencies for certain positions. For example, in order to perform the functions of the head of the planning and financial department, a leading economist does not need to obtain a second higher education; in addition to the available knowledge in the field of economics and finance, it is enough for him to master managerial competences. Through further professional education, the employee can fill in gaps in the required skills in a short period of time. In times of economic instability, employees may face the challenge of retaining them in the workplace, which is also possible through further professional education programs that will strengthen the employee's competitive position in the labor market.

The social conditions for the development of further professional education include, first and foremost, the social adaptation of various population groups. Thus, for example, mass retraining of the military after the Second World War was carried out through programs of further professional education. Through the implementation of further professional education programs, the most vulnerable groups in the labor market, such as the disabled people and pensioners, also adapt to changes in life. Professional retraining programs help people to master a new profession in a fairly short period of time and move from the status of an unemployed to the status of an employed person. And professional development programs help to resume employment after a long break.

Technological conditions are reflected in the dual impact of scientific and technological progress on the development of further professional education. Firstly, technological changes lead to the emergence of new professions, which changes the structure of demand in the labor market and, consequently, the requirements for employees themselves. The rapidity of such changes does not allow to react promptly to them in higher education, and therefore further professional education becomes relevant, which is able to prepare the necessary specialists in a shorter period of time. Secondly, the emergence of new information and communication technologies has predetermined the development of a completely new format – distance programs of further professional education, which allow employees to study without interruption and in almost any educational organization of the world.

Historical conditions include the change of formations. If we look at the history of worlds' further professional education, we can see that it changes in accordance with certain global challenges, including the socio-political system. The transition of workers from the public sector to the private sector, and vice versa, forces them to acquire new knowledge, skills and abilities, which can be achieved through further professional education. Moreover, there are age limits for higher education, while there are no such limits for further professional education. A historical condition is the development of new ideas and concepts in response to changes in the socio-economic life of the population and supported by the international community. Thus, for example, the concept of lifelong learning has predetermined the development of further professional

education as the main tool for ensuring the continuity of learning after the completion of higher or secondary education programs by an individual.

The sphere of further professional education is developing quite actively: both in Russia and abroad the number of students in the programs is growing, new methods and technologies of program implementation appear, and education on such programs becomes more accessible. The development of new information and communication technologies has determined the emergence of distance learning and gave a powerful impetus to the development of further professional education. It is with the development of distance learning that open online courses have become widespread, allowing individuals to adopt experience and gain knowledge from leading specialists and experts in their field on a completely free basis. The advent of corporate universities promotes on-the-job training, which is particularly important for the company's production and technical staff. However, the pace of further professional education development is insufficient from the economic development point of view.

All of the above determines the following purpose of the work: based on the survey of graduates of the MBA program of the Faculty of Economics of Lomonosov Moscow State University prove that MBA program as a part of further professional education is valuable for the employees.

Transformations in the nature of the work and the portrait of the employee are changing the methodology for assessing the benefits and costs of further professional education: alternative approaches to interpreting costs and benefits are emerging, which forces employees and employers to make decisions about training beyond economic determinism.

2. Method

There are theoretical models owned by G. S. Becker, M. Spence, which emphasize economic relations between the employee and the employer. The first one is firm's human capital investment model (Becker, 1962) which implies two options for investing in employee training: general and specific human capital. The theory argues that investing in specific capital is less risky and more profitable for the employer, as the knowledge and skills acquired are applicable only within the company and the salary after training can be set at a level below the new employee's marginal product. In the case of general human capital, the situation is more complicated: since the knowledge and skills acquired are also applicable in other firms, in order to retain the employee after training, the employer will set the salary at the level of the new employee's marginal product, and he can compensate for the training costs incurred by setting the employee's lower salary (below his marginal product) for the period of training.

This approach was reconsidered by well-known economists D. Acemoglu and J. Pishke, who argued that labor market imperfections in the form of asymmetry of information and wage compression form incentives for employers to invest not only in specific but also in total human capital (Acemoglu & Pischke, 1999). This is explained by the fact that the increase in labor productivity of an employee after training is much higher than the increase in his wages, and the higher the qualification of the employee is, the greater is the difference, respectively, the higher is the rent received by the employer.

However, at present, in addition to manipulating the salary of the employee being trained, there are other methods of retaining him at the workplace:

(1) Drawing up an additional agreement to the employment contract for a certain period of time after the training;

(2) Provision of free working hours for the period of training, but provided that all necessary professional tasks are fulfilled;

(3) Drawing up an individual career development plan to confirm the company's interest in this employee.

In addition, it is difficult to imagine nowadays such specific knowledge and skills that would not be useful for the employee at another workplace, because the fact that he has successfully completed the training already reflects his abilities. Certain positions are characterized by both multitasking and interdisciplinarity in terms of the education required to perform the work, so even if the employee goes into a fundamentally different sphere, the acquired knowledge and skills can be useful in the new profession.

The employer may not reduce the employee's salary for the period of training, as he guarantees himself an employee for this period with the help of certain legal instruments. Moreover, the employee's salary is set at the limit product level, because modern technologies of education in combination with distance employment (if the employee is provided with a free schedule for the period of training) may not reduce his limit product: for example, he is assigned a task that must be completed in a week, and he allocates his time himself.

The second model is the theory of educational signals (Spence, 1973b), which also, as well as the model of individual return on investment in human capital, characterizes the competitiveness of the employee, but on the other hand: the first signal of the employee's abilities to the employer in the labor market is a diploma confirming the level of education of the employee, and only then follows the verification of knowledge. The model assumes that a higher level of education is a characteristic of more capable employees, as they have lower costs of education.

Accordingly, speaking about the career advancement of an employee, we believe, within the framework of this theory, that it is possible only with a certificate or diploma of a well-known educational program or educational organization, confirming that their owner, due to their natural abilities, acquired properties and characteristics, was able to master a new level of education and, therefore, is ready to perform more complex production tasks. Thus, there are certain brands (in our work it is the qualification: Master of Business Administration (MBA), diploma of Lomonosov Moscow State University and others), which can strengthen the position of the employee in the labor market. Naturally, in this context it is also important for the employer to perceive such brands, as in certain circumstances the presence of the qualification of MBA, for example, may become a negative signal to the employer. The fact is that the qualification under consideration implies that the graduate's employment in a managerial position is required, so by employing such a candidate for a managerial position, the employer understands that as soon as he has the opportunity, the employee will move to the managerial position (in this or another company), and the employer will have to bear the costs of finding, hiring and adapting a new employee to the vacant position again. If an employee receives a MBA qualification on his own initiative and at his or her own expense, a conflict may arise within the division if the immediate supervisor decides that this is the way the employee is trying to take his or her place. In this case, the qualification is a negative signal. The quality of the programs may also reinforce both positive and negative signals, as they are directly related to the reputation of the program or educational organization.

Thus, the model describes not only the impact of the level of education received on the possibility of employment in a better-paid job, but also explains the behavior of the employer when making career decisions for employees. The modification also makes it possible to predict the choice of an educational organization and/or training program by the employee to increase the chances for career growth.

In 2016-2017, a survey of MBA graduates was conducted to identify changes in their working lives after the program had been implemented (Burak & Razumova, 2018a). Respondents included 144 graduates of the MBA program at the Faculty of Economics of the Lomonosov Moscow State University. Only those graduates who paid for their studies on their own

participated in the survey. It should be noted that this circumstance did not allow to collect quantitative data on the level of graduates' income, so the increase in income in our work is considered as a qualitative parameter. The questionnaire included nine questions, five of which determined the main characteristics of the graduate: gender, age, region, specialization in basic higher education and professional activity. The remaining four questions in the questionnaire reflected the impact of the knowledge and skills acquired through the program on career development, income and job satisfaction. These questions implied a choice of one answer from those provided, but the questions on career development and income were given the option "other", where respondents were able to reflect their vision of the answer. An analysis of the responses in this category was carried out, allowing for the distribution of the responses among the identified options (no difference from the answers given: some respondents provided more detailed answers to the questions).

The systematization of the received answers made it possible to form the basis for the proposed approach to determining the benefits and costs of participation of employees and employers in further professional education.

3. Results

Basing on the results of the analysis, it is possible to highlight the advantages and risks of further professional education from the position of the employee and from the position of the employer. So, for employee we can underline such advantages of participating in further professional programs as professional and personal growth; increase in the chances of career and income growth; opportunity to study according to an individual plan; ability to learn a new profession in a short period of time; on-the-job training; practice-oriented education; available cost of programs; obtaining an appropriate certificate of completion of the program confirming the level of knowledge and skills; absence of age limits. For the employer advantages will be: more qualified employees; increase in employee loyalty to the company; on-the-job training; possibility of training employees according to the agreed training program; available cost of programs. There is one risk for both employer and employee - absence of the desired educational result. Also, for employee we can add as a risk negative attitude of the employer to receiving further professional education by the employee because of jealousy or suspicion that he wants to overjump his boss. Employer, in addition, has a risk of quitting an employee immediately after training.

The risks identified can be mitigated as follows:

- (1) In order to avoid the employer's perception of the education received as a negative signal, the employee should coordinate the educational trajectory with the career path, taking into account the type of career development. If it is a question of career development outside the company, the training is chosen by the employee himself, based on the requirements of the next position in another organization. An individual's choice of further professional education may have a direct impact on his or her career advancement.
- (2) The retention of an employee in the workplace after training or full reimbursement of training costs is possible both by manipulating the employee's salary for the period of training and by using such tools: additional agreement to the employment contract for a certain period of time after training (apprenticeship contract); provision of a free work schedule for the period of training, but subject to the completion of all necessary professional tasks; preparation of an individual career development plan to confirm the company's interest in this employee.
- (3) The absence of the desired return on training may be a sign of the wrong choice of the program: if the required educational result is correctly correlated with the content of the training and competencies developed during the program, this will

reduce the risk of unjustified investments. Moreover, this type of risk increases in the conditions of limited supply from educational organizations, when it is really difficult to choose a program that would fully meet the requirements of the customer, but today the sphere of further professional education can satisfy almost any request of the consumer, especially taking into account the popularization of individual educational trajectories. Achievement of the required educational result is directly related to the quality of educational services, which is not easy to assess when choosing a program. However, emerging educational brands can reduce the risk of receiving low-quality educational services.

The results of the MBA graduates survey show that 50% of respondents (those who moved to a higher position, started their own business and are in the process of moving to a higher position) achieve career growth as a result of the MBA program. The indicator “On the same position” (29%) cannot be considered as negative, as all respondents went through the crisis period of 2015 and the stability of the workplace, in this case, may be a reflection of such a function of further professional education as retention in the workplace during the period of economic fluctuations. Foreign experience has shown that further education is used in some countries as one of the tools for overcoming the crisis.

The data show an increase in the level of income (45.8%) and satisfaction with work (62.5%) of the survey respondents as a result of mastering the MBA program. The lack of changes in the income level of a significant part of graduates (43.7%) is probably related to the period of the survey, including the crisis in 2015, so the stability of income cannot be considered as a negative indicator. The decrease in respondents’ income is due to maternity leave, long-term sick leave, bankruptcy of the company, negative reaction of the employer to the qualification of a “master of business administration” (due to which the employee was dismissed and started his own business) (Burak & Razumova, 2018b).

Looking at some of the respondents’ answers, it can be noted that the growth of income is also observed among those graduates who have expanded their functions in their positions. At the same time, respondents who started their own business or moved up to higher positions noted not only the growth, but also the previous level of earnings, and even its reduction. Thus, we can say that a higher position is not necessarily accompanied by an immediate increase in income.

The systematization and individual analysis of respondents’ answers revealed that in the absence of career growth and of increased income level the respondents’ job satisfaction increases. This suggests that the concept of benefits from further professional education is not only measured by the increase in wages.

Moreover, an analysis of the expectations of MBA program participants conducted in 2016-2017 showed that career and professional growth for them is of paramount importance. Thus, the analysis of the benefits of further professional education should take into account career development opportunities, regardless of whether they are accompanied by an increase in earnings or not.

4. Discussion

The idea of participating in training is born out of the well-known theoretical models and empirical research carried out in the field of human capital. They demonstrate that education, in particular, further professional education can be a profitable investment. For instance, the model of individual return on investment in human capital suggests that decision to invest in education involves comparing the benefits and costs of education (Becker, 1975b). The higher the return on education is, the more likely an individual is to invest in it, all other things being equal. The return, in turn, depends on the length of working life, the cost of education (both direct and

alternative in the form of lost earnings), the difference in earnings of workers with different levels of education, the current financial situation. This model, which was originally developed to identify differences in consumer behavior with respect to different levels of education (primary, secondary, vocational, and tertiary), can be modified for further professional education.

There is a difference between the decision to invest in the education of young people and adults. For an adult person who has work and earnings, and the extremely high value of the leisure time required for family responsibilities, the cost of education (instead of work or leisure time) is much higher (monetary and temporal) than for a person of young, traditionally student age. The model shows that an adult person will spend time and money on further professional education only if he or she manages to minimize the costs (distance learning, on-the-job training, short programs, etc.) and maximize the benefits (learning what is needed to increase earnings, career advancement, and competitiveness in the labor market).

So once an idea has emerged, the employee and the employer analyze the benefits and costs that they will incur when making a decision on training.

Two approaches to measuring the return on investment in learning are demonstrated to the employee. The classical approach to measuring the return on investment in education is known from human capital theory, where the costs of training are related to the benefits of incremental wages after training. The assessment can be done in two ways: by determining the net present value of the investment (NPV) or the internal rate of return (IRR). The investment decision will be positive if the NPV is greater than 0 or the IRR is higher than the current interest rate.

However, there is an alternative approach that measures the benefits of learning, i.e. the benefits include not only salary increases, but also increased job satisfaction and career advancement. Thanks to the decent work concept proposed by the International Labor Organization in 1999, it has become clear to society that not only wages are an indicator of suitable work, but also improvements in the quality of working life, family/work balance, etc. The international community takes a course to work with self-realization, which predetermines the development of employees on individual educational and career path. Accordingly, the return on training becomes an individual concept, depending on the employee's preferences at a given time. Thus, the modern approach to determining the benefits and costs of an employee's investment in education goes beyond economic determinism.

For the employer, we identify three alternative approaches to determining the costs and benefits of investing in employee training.

The first approach is the direct and indirect costs associated with the quitting of an employee who has not received a career advancement after training. Research suggests that the lack of career growth is one of the most common reasons for quitting of an employee (Berger, 2013; Tkachenko, 2015). Employer's costs related to dismissal of an employee can be classified according to the following aggregated items: dismissal costs, search and hiring, training and adaptation of a new employee. Indirect costs, including reduced productivity, reputational risks, risk of information leakage, etc., may exceed the direct costs. The cost of dismissal of 156 employees of one Russian company was calculated in 2016. Losses of the company from dismissal amounted to almost 111 million rubles (*Cost of dismissal*, 2017). Thus, the employer suffers significant losses in case of dismissal and, if there is a possibility of career advancement, it is more profitable to retain the employee than to hire a new employee.

The second approach is to choose between the costs of training an employee for further promotion to a vacant job and the costs of finding a competent specialist in the foreign market. The first option seems to be the most advantageous because the employee is well known, knows the company, the team, etc., but it all depends on what the manager expects from the new

employee: if the company is kept at the current level, then such a decision is likely to be justified; if radical changes are made, it will be more profitable to hire a new employee who has not become a part of the corporate culture and can bring “fresh” ideas. It is possible that the two factors under consideration could work simultaneously. For example, a manager has decided to train an employee, but the employee has resigned due to certain circumstances (maternity leave), so the employer, while retaining the current employee, is forced to hire an external candidate at a significant cost if it comes to hiring for a managerial position. According to different estimates, the costs of recruitment and hiring may vary from 13,000 rubles (Karandashev, 2017), if it is an ordinary employee, to 25%-30% of the annual income of a future employee – a top manager or key specialist (*Improving recruitment ...*, 2015).

The third approach is to benefit from the additional functionality of the employee after the training. Assessing the return on investment in training is challenging: it remains relevant in activities where the learning outcome can be applied to the work and evaluated instantly. One of the possible variants of benefits for the employer is the introduction of additional functionality to the employee, which allows to obtain a higher marginal product of the employee's work with a minimum increase in wages. As an illustration, one of the real cases of a student of the MBA program of the Faculty of Economics of Moscow State University is as follows: after receiving the document on additional education, the employee addressed the employer with a question on raising the salary, as he became an even more qualified employee. The employer is not interested in raising the salary only for an additional document of education, and the employee is not ready to work anymore for a minimum increase in wages. There are many solutions to this situation: from the employer's refusal to increase wages and expand functionality to the employer's decision to establish a trial period with a minimum increase in wages for the employee with new responsibilities, and then transfer him to a higher position. The choice depends primarily on the position and condition of the company. But the most cost-effective solution for the employer in such a situation is to revise the employee's functionality with a minimum increase in salary: the employer will assign the employee to solve more complex tasks, which the employee after training will not be perceived as an increase in the volume of work, as he already has the knowledge and skills that will allow him to easily cope with these tasks.

5. Conclusion

The research has shown that there are objective advantages and risks of participation of employees and employers in further professional education. However, the obtained tools allow employees and employers to adequately assess the expediency and profitability of investing in further professional education taking into account the evolution of understanding of the benefits of training.

Our study offers additional arguments to prove the advisability of investing in further professional education for employees and employers. It is likely that the results can be multiplied by other forms of further professional education. The effectiveness of training in further professional programs for trainees will be increased, if it is possible to customize programs.

In addition, in connection with the pension reform, the relevance and expediency of further professional education for seniors increases in Russia. The creation of special programs for this category of citizens will contribute to the long-term maintenance of human capital at a high level.

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Concept of Public Finance in Economic and Legal Doctrines in the Russian Federation and Other Countries

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Abstract

Understanding of public finance as a sphere of social relationships by scholars is no single. It develops depending on increasing role of a state government. In Russia public finance is still understood as a set of economic relations aimed at generation and spending of public funds. This concept of public finance reflects in the current legislature. For example, according to the Russian Federation Budgeting Code, a budget is a form of generation and spending of money aimed at funding of functions and goals of a government unit. The mentioned concept of public finance reflects in the RF Tax Code, too. But in the Anglo-Saxon legal and economic doctrine public finance is understood as a sphere of social relations for resource allocation on a par with private finance. And taxes aren't considered as payments for government services.

Keywords: public finance, public finance law, taxation, government budget, tax law, budgeting law.

1. Introduction

Public finance is an issue that often becomes the subject-matter of both legal and economic researches. Public finance is a sphere of relations covering all levels of public government, including national, regional (state, subnational, maybe sub-federal in a federal state) and local levels. Despite the fact that this category has been analyzed for a long time in the history of economic and legal doctrines, a concept and a scope of public finance may be different. This means that public finance may be understood in different ways. In this case we keep in mind, not only the definition of public finance in articles, essays, textbooks and other researches or academic papers, but an exact reflection of relevant understanding of public finance in law.

This paper primarily highlights the scope of public finance in Russia, determined by the peculiar understanding of this category by the Russian scholars. As Musgrave (2008) pointed out, public finance should implement three basic functions – allocation, equity in distribution and stabilization. For the critical analysis of the contemporary concept of public finance in Russia, we will rely on the three branch model of public finance by Musgraves.

The hypotheses of the research are the following:

(1) The understanding of public finance is different in each country, so, it is not a homogeneous category with a single meaning;

(2) The imminent features of a notion of public finance are its three aforementioned functions by Musgraves. The main goal of the fiscal policy is to combine all three functions avoiding the prevalence of one function over the others;

(3) The understanding of public finance (a concept of public finance) in a state, is reflected in the national law of the state. In Russia, the understanding of public finance is different from the concept of public finance in many developed countries.

2. A scope of public finance in the Russian doctrine

Tarasov (1889) noted, the origin of the word “finance” is not fully known, sometimes the word is derived from *finare*, *finiri*, sometimes from the medieval word *finatio* or *finantia*, the latter means a financial obligation, sometimes from Saxon word *fine* (Tarasov pointed out that fine means a penalty or a tax in English, but nowadays *fine* does not mean a tax¹), sometimes from the French adjective *fin*, sometimes from *finis* meaning a monetary penalty.

The category “finance” is not a legal category, but often used by the legislator. In Russia, this category has a sustained meaning and is understood as a complex of relationships about accumulation of resources and their spending. The financial relations are based on funds, and these characteristics differentiate the financial relations from monetary relations. Finances are divided into public finance and private finance. Public finance realizes the public interest, whereas private finance realizes the private interest.

But, finance is not always understood as relationships. Zapolskiy (2008) considers finance, not as relationships, but as the results of intellectual activity. The author writes, “relationships mediating this activity have a managerial character (legislative, law enforcement, jurisdictional), and they are not material relations”. In such a way, Zapolskiy distinguishes “finance” and “financial relationships”.

The understanding of finance and the meaning of term “finance” in the Russian doctrine in the period before 1917, were studied by the contemporary scholars Gadjeiev (2007), Tropkaya (2012), Palozyan (2016). The analysis of treatises of the Russian scholars before 1917, i.e. in the pre-revolutionary period, shows that the authors defined the subject-matter of the science of public finance or public finance law, but not the scope of public finance itself. Such authors as Yanjul (1899), Tarasov (1889), Lebedev (1882), and Berendts (1914) did not define the concept of public, or state, finance. They explained, about what their treatises were, and what subject-matter of the science of public finance was, but didn’t attempt to explain the essence of public finance. The Russian scholars of that period focused on the foreign doctrine of public finance, and followed the manner of research presentation by French, German, and English scholars. For example, the same approach was used by the English scholar of public finance Bastable (1903). He wrote, “[f]or all states...some provisions of the kind are necessary, and therefore the supply and application of state resources constitute the subject-matter of a study which is best entitled in English, PUBLIC FINANCE” (p. 1).

The traditional and current interpretation of public finance was formed in the Soviet period. Such notions as *financial activity of a state* and *financial relationships* appeared in that period. Understanding of public finance was determined by the Soviet, command economy and lack of private ownership. The financial activity of a state was defined as the systematic process

¹ According to Oxford Dictionary fine as a noun means a sum of money exacted as a penalty by a court of law or other authority. Origin of *fine* is from Old French *fin* “end, payment”, from Latin *finis* “end” (in Medieval Latin denoting a sum paid on settling a lawsuit). The original sense was “conclusion” (surviving in the phrase in fine); also used in the Medieval Latin sense, the word came to denote a penalty of any kind, later specifically a monetary penalty.

of accumulation, allocation, and use of the centralized and decentralized funds for goals and functions of a state (Voronova & Mart'yanov, 1983: 8). Wherein, the notion of finances covered both public and private finances. So, the term “finance” began to denote all financial relations. Khudyakov (1986) noticed that relationships in the process of the financial activity of a state and the economic and financial relations form a scope of finance. The contemporary scholars of public finance have still followed this approach, despite the fact that Russia's economy has undergone structural changes. Krokhina (2014: 19) defines finance as a system of the monetary relations in the sphere of accumulation, allocation and use of funds, to facilitate the performance of a state's tasks and functions. The author doesn't divide finances into public and private at all. But nowadays, this point of view isn't widespread, and more and more scholars divided finances into public and private, limiting the state intervention into Russia's economy.

The disadvantage of the Russian doctrine of public finance law is a lack of any study of public finance functions. The law scholars follow the scientific developments by scholars of economics on this issue, and only the state functions of public finance, superficially. The contemporary Russian legal doctrine does not pay attention to the essence and composition of public finance. As usual, both Russian and foreign scholars deal with the issues of taxation, government expenditures and debts. And in this case, “government” may be understood widely. A government includes both authorities and agencies, e.g. the central bank and a government corporation. There are many different views on including finances of a government corporations and companies² into the public sector and public finance. As a rule, corporation finances of all the government's legal entities are included into the private sector by Russian law scholars. It is determined by the division of law into private and public law, which is a characteristic of civil law. But, we suppose, that a legal entity of any form, is just a way of goal achievement, and may be used not only by non-government agents, but also by the government. Thus, we suppose, that corporation finances of government corporations, companies, government-owned companies and other legal entities established by the government are included into the public finance sector. It is justified by the public interest, which should be realized by these entities' activity. But the author's point of view is not widespread in the Russian doctrine. Thus, scholars are limited to research of only the above-mentioned components of public finance, concerning government budgets.

Russian law scholars do not pay attention to the functions of public finance. Meanwhile, the functions of public finance are an integral part of this category, and we cannot understand the scope of public finance, without a study of their functions. The scholars in economics study the functions of public finance and their realization by the government. This interest in the public finance functions is caused by the influence of the publications of Richard A. Musgrave and Peggy B. Musgrave (1989) affecting the Russian economic doctrine. But their three branch model of public finance is not reflected in the public finance law doctrine. Russian scholars in law confine themselves to the simple listing of functions and they do not study legal rules and practice taking into accounts the three main functions – allocation, distribution and stabilization. We agree with the authors who state that the functions of public finance are a permanent and objective category, and the tools of policy, in the sphere of public finance, are subjective and depend on the decision makers (Malinovskaya, Skobeleva & Brovkina, 2018). So, the study of reflection of the public finance functions in law is very important because it may help to understand whether the desired social and economic effects are achieved, or not.

² In Russia, a government corporation and a government company are the organizational and legal form of a legal entity. One should differ “a government-owned company” and “a government corporation”, “a government company”. A government-owned company is a joint stock company or a limited liability company when a government is a shareholder. In the case of a government corporation or a government company, shareholders are absent.

Nowadays, researches in the sphere of public finance are divided into economical and legal areas. The scholars in economics primarily study the impact of public finance on the economy, including economic growth, macroeconomic stability, and the volume of investments and so on. The scholars in law primarily study legal relationships in the sphere of public finance, including the issues on different procedures, control, audit, responsibility, obligations and so on. In the beginning of the XX century such specialization in the research of public finance did not exist, and this fact allowed the scholars to immerse in the area of public finance. Even Bastable wrote that public finance cannot be studied only from the perspective of economics or only from the perspective of law. It should be an autonomic branch of science, including both the economical and the legal issues, Bastable wrote (1903). The same position was followed by scholars in public finance before 1917. It is determined that public finance is not just public funds for the support of a government's tasks, such as health care, defense, law enforcement, and education, it is a powerful regulator of a society as a whole, including the constitutional principle of equality as a matter of legal research. Obviously, it is not an easy principle to understand. Equality has many aspects. As a rule, a state's constitution or basic law (laws) establishes only legal equality, e.g. Russia's Constitution of 1993 establishes that everyone is equal before the law. But Russia's Constitution does not establish the equality of social opportunities as a principle which would predetermine the fiscal policy in Russia.

The Soviet period in Russia's history broke up the succession of research of public finance. In that period the researches of public finance were utilitarian and served to justify the socialist ideology. The Soviet scholars did not examine such important questions as the principles and functions of taxation, transparency of budget process, and the functions of public finance as a whole. They were not included in the international dialogue, and this fact created the gap in the doctrine of public finance law and legislature.

3. A scope of public finance in the foreign doctrine

Public finance may be defined in different ways depending on the purposes of a research. The scholars with the specialisation in politics define public finance as the discovery and appraisal of the effects of government financial policies (Rolph & Break, 1961: 11). Holcombe (1983) highlighted the issue on equilibrium concepts of the public sector. The author pointed out that "prior to World War II, the English language literature on public finance was primarily concerned with taxation, and important contributions concerning the theory of resource allocation through the public sector were not made until after that time" (p. 11). Holcombe explained this fact by including the issues on taxation into studies of public finance, in the contemporary meaning, as a sphere of both public revenues and public expenditures. Thus, taxation became to be taken by scholars as a source for financing public goods. "As a result of the change in emphasis, taxes are now analysed as the price paid for public sector output" (Holcombe, 1983: 11). It shows the domination of the fiscal function of taxation³ over the function of social equation. It is undoubtedly, this concept of taxation reflects in public finance law in many countries including Russia. But recently, the concept of public finance has been changed in developed countries. Such authors as Kaplow (2006) and Wellisch (2000) notice, that public finance is a sphere of allocation of the national resources aimed at welfare. Wellisch writes about public finance in a federal state "(t)he general functions of the government – to support an efficient allocation of scarce resources (where the private sector fails to do so) and to guarantee a fair income distribution – must first be divided into several components" (p. 1).

³ For this paper the fiscal function of a tax means a function to accumulate the public funds not considering the regulatory effect. The fiscal function as a term is used in another way than it used by Musgraves who named all three function of public finance (allocation, distribution, and stabilization) as the fiscal function.

As Musgrave (2008) pointed out, public finance should implement the three basic functions - allocation, equity in distribution and stabilization. The allocation function means the production of public, primarily social, goods. All countries are different in the question of what tasks should be performed by a government, at the expense of taxpayers, and what tasks should be performed by the private sector. For example, a temporary disability and maternity are conditions affecting compulsory social insurance in Russia, but do not in the USA. But such functions as defence, law enforcement, education, and health care are every government's functions in all countries. Funding of these functions is an example of the realization of the allocation function of public finance.

The second function of public finance is the distribution of income and wealth for the reduction of social inequality. And the third function of public finance is the stabilization of economic growth. Musgraves made a huge impact on the concept of public finance, especially, in the USA, Canada, EU countries and other developed countries. The ideas of Musgraves began to penetrate the Russian economic doctrine recently as well. But Richard Musgrave's three branches model is not widespread in the Russian legal doctrine yet. The value of Musgraves' ideas is not just in the naming of these three functions, but in the creation of the concept of the optimal combination of all three functions, because each function excludes the others. Thus, according to Musgraves, the fiscal policy should be aimed at the avoidance of a dominant function over the others.

4. The reflection of the contemporary understanding (concept) of public finance in the Russian and foreign law

The understanding of public finance in a state reflects on legal rules in laws, administrative regulations, judgements and other sources of law. In Russia, the key sources of public finance law are the Budget Code and the Tax Code of the Russian Federation. According to the Budget Code, art. 6, a budget is a form of generation and spending of money aimed at a government's goals achievements. It is not clear, which a government's goals should be achievements. A government's goals are defined by policy makers in the government and may be vary from year to year. Obviously, the aforementioned legal definition of a budget, as a core category of public finance, reflects the allocation function of public finance.

The Tax Code defines a tax as a compulsory payment for funding the Russian government's tasks. And again, it denotes to the allocation function of public funds.

The Constitution of the Russian Federation establishes the main personal rights and freedoms. But the main functions of public finance are not reflected in Russia's Constitution. At the same time, many constitutions of foreign countries establish the legal guarantees for the realisation of all three main functions of public finance.

Portugal's Constitution of 1976 (amend. of 2005)⁴ is notable in this question. The clause of art. 103, sec. 1, establishes that the fiscal system shall aim, not only to satisfy the financial needs of the state and of other public bodies, but also to ensure a just distribution of income and wealth. This clause is supported by another clause of art. 104, sec. 1, according to which personal income tax shall aim to reduce inequalities, shall be single and progressive, and shall pay due regard to family needs and incomes. In accordance with art. 104, sec. 3-4, the taxation of assets shall contribute to equality between citizens, and consumer taxation shall aim to adapt the structure of consumption to changes in the requirements for economic development and social justice, and shall increase the cost of luxury consumer items. All these clauses are aimed at solving the problem of social inequality; the progressive model of income taxation is defined at

⁴ Retrieved from https://www.constituteproject.org/constitution/Portugal_2005.pdf.

the constitutional level, and cannot be changed by parliament. All these demonstrate, that the distribution function of public finance dominates in Portugal, unlike Russia, where the allocation function predominates.

The same approach is reflected in Spain's Constitution of 1978 (rev. 2011)⁵, art. 31, which establishes that everyone shall contribute, to sustain public expenditure, according to their economic capacity, through a fair tax system. This is based on the principles of equality and progressive taxation, which in no case shall be of a confiscatory scope. Public expenditure shall make an equitable allocation of public resources.

Liechtenstein's Constitution of 1921 (amend. of 2011)⁶, art. 24, sets out that the state shall provide for an equitable system of taxation, which shall make exempt from taxation, incomes which fall below a minimum level for living, and shall impose heavier burdens on persons in higher wealth or income brackets.

In Russia, all components of the tax and budget systems are set in federal law. Russia's Constitution does not have a separate chapter devoted to public finance. This fact points at the specific understanding of public finance, as a sphere of relationships aimed at funding the "main" government's functions and tasks. Frequently, the Russian scholars in law distinguish the primary government tasks and secondary tasks. Thus, public finance is understood by Russian law scholars as a complex of relations about generation, allocation, and use of public funds supporting the performance of the basic government's goals and functions. Public finance is not considered as one of basic government's goals and functions. For example, Krokhtina (2014) points out that the main goal of the Russian Federation, as a social state, is the funding of social government programs. This goal presumes the performance of the financial activity tasks, i.e. the collection of money and further spending (p. 32).

Welfare is the most important goal of a government in each country, and this goal may be achieved by using of the fiscal policy tools, too. We suppose Russian scholars do not understand the use of public finance in a proper way, as they do not take into account the opportunity to use public finance, to help achieve the social goals.

What provisions of Russia law evidence the minimal, or restricted, understanding of public finance? First of all, it is a lack of progressive taxation of income from labor and the untaxable minimum income. The Russian tax law establishes different deductions and benefits, which are directed on achievement of the social goals. But these tax benefits are too small and insignificant. More importantly, they do not depend on the amount of income. So, these tax benefits may be used by taxpayers with any income. In Russian society, a tax is not understood as a social transfer unlike in the USA (Kaplow, 2006). Nowadays, there are discussions about the implementation of progressive income tax in Russia. The main contra factor is the increasing the shadow-economy and tax evasion. Again, this argument gives evidence of the domination of the fiscal function of taxation. We suppose it is contributed to, by the lack of a constitutional model of public finance, determined by the restricted understanding of public finance in Russia. However, Russian scholars in law, recognise the necessity of a progressive income tax levy, more and more (e.g., Osipova, 2016; Savitskiy, 2016)⁷, and it is expedited by the concept of public finance in developed countries, and the inclusion of Russian scholars into the international dialogue.

⁵ Retrieved from https://www.constituteproject.org/constitution/Spain_2011.pdf.

⁶ Retrieved from https://www.constituteproject.org/constitution/Liechtenstein_2011.pdf?lang=en.

⁷ However, the Finance Ministry of the Russian Federation considers that the contemporary system of income taxation is the most balanced (The Letter of the Finance Ministry of the Russian Federation of September, 26, 2017 N 03-04-05/62106).

5. Conclusion

The analysis of Russian and foreign literature and legislature, make the following conclusions:

(1) The scope of public finance, includes its functions as a significant component. The understanding of public finance without its functions - allocation, distribution, and stabilization – will be restricted and not allow a government to govern public finance for achievement of the constitutional goals;

(2) In Russia, the understanding of public finance is reduced to the performance of the service function. Russian scholars underestimate the opportunities of public finance to achievement of the economic and social goals;

(3) In Russia, the understanding of public finance is restricted, and this is reflected in Russia's legislature. The analysis of certain provisions of the Tax Code and the Budget Code of the Russian Federation, shows that public finance primarily function to support the government tasks performance, and it is apparent in the predominate of the fiscal function of taxation (the allocation function of public finance by Musgraves);

(4) Foreign economic doctrine and law, demonstrate a more deep understanding of public finance. The scholars are not limited by the study of the contemporary processes in the public sector, and, first of all, study the impact of public finance on social inequality and welfare. The distribution function of public finance reflects in law, especially in constitutions of several EU countries. The constitutional clauses regarding the equitable system of taxation, limit the policy makers in the fiscal sphere, and facilitate the optimal combination of all three functions of public finance, and shall not allow slithering to the allocation function.

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Forecasting in the Environment of Personal and Situational Anxiety of Orphan Children

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Abstract

One of the important factors for successful socialization of children is developed prognostic activity which may be considered as an activity which is adequate to the manifestation and formation of predictive competence. Children living in family deprivation conditions have problems in communication that can be caused both by negative experience and lack of the ability to objectively assess situations, difficulties in differentiating emotions, in predicting their behavior and the actions of other people. Our research is aimed at studying the specifics of the predictive capabilities of orphans depending on the level of their anxiety. The sample consisted of orphans (20 people) and children raised in families (20 people). We discovered the specificity of correlation between the level of anxiety and predictive competence in the general sample of orphan children, which proves that a high level of general school anxiety and the fear of not meeting the expectations of people make orphans form their predictions within a narrow social context, constructing passive position in predicted situations – that is, in their forecasts, children act as passive subjects who are not involved in resolving the situation. The abundance of greats in the forecasts of orphans in the total sample is explained by their fear of the situation of knowledge testing and by general anxiety at school. The specificity of forecasting in orphans with high and medium levels of general anxiety lies in the invariance of forecasts which determines the risk of deviations as well as in the dominance of infantile behavior patterns in predicted situations.

Keywords: forecasting, anxiety, orphan children.

1. Introduction

1.1 Prognostic capability

In modern psychology, prognostic competence is considered as the ability to anticipate the course of events, one's own actions and the actions of other people, to plan activities based on an adequate probabilistic forecast (Platonov, 1984). The degree of development of prognostic skills reflects the level of development of the human psyche as a whole.

There are several classifications of predictive competence based on various criteria: specific and non-specific, everyday and professional, arbitrary and definite, conscious and unconscious.

Forecasting has three important functions in human life – cognitive, regulatory, and communicative. The cognitive function of forecasting is closely related to such mental processes as perception, memory, attention, and thinking. It provides the selectivity of perception, selecting

the information which will be used as the basis for making forecasts in the future. The regulatory function of forecasting provides control and regulation of behavior and human activity based on the constructed model of the future. The communicative function of forecasting allows anticipating actions, deeds, and emotional states of the people around us. The above functions always act together in the process of forecasting activity (Ahmetzyanova & Saifullina, 2018).

Forecasting processes have probabilistic nature, since there is a probabilistic connection between the phenomena of the surrounding world. Probabilistic forecasting is defined as anticipation of the future, which is based on the probabilistic structure of past experience and information about the current situation (Blinkov, 1977).

Predictive skills are of great importance in human life, since there is a certain representation of the results that one expects to receive upon the completion already at the beginning of any activity. This proves that a person is characterized not only by the preservation of past experience and reflection of the present, but also by an active mastery of the future perspective (Nichiporenko & Mendelevich, 2006).

Prognostic skills are formed and developed in the process of individual human development. Already in the first year of life in children, anticipatory capabilities manifest themselves in the improvement of selectivity in the reflection of external influences and spatio-temporal anticipation of events when interacting with the environment (Sergienko, 2006). At two, three years children develop the ability to set goals independently; in six years, they start to develop prevision. At this age children also learn to develop forecasting skills based on a sequence of signals – they begin to take into account the incoming information in decision making and behavior (Lysyuk, 2000; Regush, 2003).

Seven-year-old children tend to plan their activities verbally, and children of nine years old are able to follow their plan while keeping it in mind. At the age of eight years, children experience the transition to assessing the likelihood of various factors, and at 12-15 years old, adolescents begin to consider the actual moment as a particular case of a potentially possible future (Bazylevich, 1994).

The ability to successfully predict is not assigned to a person from birth as it develops, forms, and strengthens in person's experience depending on a number of factors, including social conditions of upbringing and development.

1.2 Family deprivation

Early mental deprivation of such basic human needs as love, acceptance and respect is the factor that subsequently determines the formation of orphans' personality. Orphans are characterized by the impoverishment of emotional experiences, inability to recognize and accurately differentiate both their emotions and feelings, and the emotions and feelings of people around them. Children raised in family deprivation conditions have a low level of self-esteem and self-respect caused by the blocking of the need for love and respect. Low self-esteem and self-respect in the future can cause all sorts of personality disorders and behavioral disorders, up to asocial personality development.

Children who are brought up in residential institutions are characterized by distortions in communication. This may be explained several reasons: they have an acute need for attention, affection and positive emotional contacts; lack of satisfaction of this need due to insufficient amount of appeals from adults to children; emotional poverty and monotony of these appeals; frequent turnover of adults who interact with children; transfers of students from one group to another, from one institution to another.

Difficulties in the process of communication and interaction with both adults and peers have a negative impact on orphans' affective sphere. This leads to an increase in the anxiety index, emotional breakdowns when performing more complex tasks, increased sensitivity to comments, and fear of the evaluation situation in the future (Koneva, 2009). Younger schoolchildren raised in orphanages are characterized by two leading symptom complexes – “anxiety towards adults” and “hostility towards adults” (Dubrovina, 2005).

There are two key points in communication of children living in conditions of family deprivation: the intensity of this need on the one hand, and the underdevelopment, primitiveness of communication forms on the other. Anxiety indicates dissatisfaction of the need for acceptance by adults while hostility indicates inadequacy of the forms of interaction with adults.

One of the most important factors for the successful socialization of children is a well-developed prognostic activity which may be considered as an activity adequate to the manifestation and formation of predictive competence. Predictive competence is formed in the process of predictive activity implemented in various areas of life: communication, gaming and learning activities, family, personal interaction, etc. (Artishcheva & Sadikova, 2018). Forecasting includes the development of a strategy for one's own behavior in a given situation, as well as anticipating the behavior of other people and the development of the situation in the future.

Children living in family deprivation conditions have problems in communication that can be caused both by negative experience and a lack of formation of the ability to objectively assess situations, difficulties in differentiating emotions, in predicting their own behavior and the actions of other people. They are less successful in resolving any conflicts that arise in the process of communication or interaction with others than their peers living in families. All this causes a feeling of anxiety which becomes personal. Children who are brought up in family deprivation conditions and have difficulties in interacting with other people, personal traits and features of the emotional-volitional sphere may have poorly pronounced predictive skills.

1.3 Purpose of the study

To study the specifics of prognostic capabilities of orphans depending on the level of anxiety.

2. Research methods

2.1 Research participants

40 children aged 8 to 9 years old participated in the study: 20 orphans of primary school age from an orphanage (8 boys and 12 girls); 20 children of primary school brought up in families (10 boys and 10 girls).

2.2 Research methods and techniques

The study used the following methods: the method of studying the features of the prognostic activity called “Try to guess” (L. I. Peresleni; V. L. Podobed); Predictive capability in situations of potential or real violation of social norms; Phillips school anxiety diagnostic technique; The anxiety test (R. Temple, V. Amen, M. Dorkey).

2.3 The course of the research

The evaluation of the data collected involved qualitative and quantitative analysis. We allied correlation analysis using the Pearson's linear correlation coefficient. Mathematical calculations were carried out using the SPSS-16 program. The results of the study for further analysis were distributed as follows:

- data related to prognostic capabilities of children with high and medium levels of general anxiety;
- data related to prognostic capabilities of children with low, medium and high levels of school anxiety.

3. Results

3.1 The structure of predictive competence of orphans with high levels of general anxiety

The analysis of empirical data helped to discover that children raised in family deprivation conditions have medium and high levels of personal anxiety. We compared the specifics of forecasting in children depending on the severity of their anxiety (Figure 1 and Figure 2).

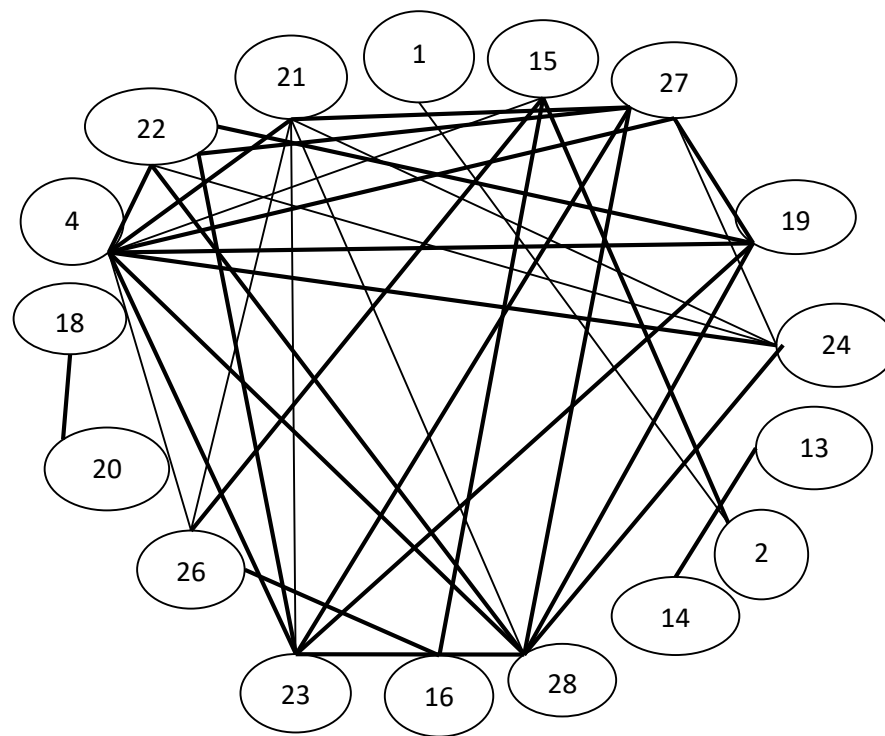


Figure 1. The structure of the predictive competence of orphans with a high level of general anxiety

Legend: — direct relationship between indicators, - - - - - inverse relationship between indicators; — relationship at the level of significance $p \leq 0.05$; — communication at the level of significance $p \leq 0.01$;

Indicators: 1 - the number of wrong predictions; 2 - the number of distraction errors; 4 - general level of prognostic capability development; 13 - the risk of deviations; 14 - the prediction has a mindset to prosocial / asocial behavior; 15 - mindset to mature / infantile forecasting strategies; 16 - optimistic / pessimistic attitude to build the expected image of the future; 18 - forecast variability / invariance; 19 - detailedness /

generalization of the forecast; 20 - wideness / narrowness of the social forecasting context; 21 - rational / irrational forecast; 22 - maximum / minimum forecast verbalization; 23 - fullness / poverty of verbal means; 24 - presence / absence of participants in the forecast; 26 - regulatory function of forecasting; 27 - cognitive function of forecasting; 28 - speech-communicative function of forecasting.

75% of orphans have a high level of anxiety. Figure 1 shows the data revealing the specifics of forecasting at a high anxiety level. The structure-forming indicators are: *the general level of development of prognostic capability, speech-communicative function, cognitive function of forecasting, rational / irrational forecast, maximum / minimum forecast verbalization, fullness / poverty of speech-language means.*

The general level of the development of predictive capability correlates with such indicators as forecast detailedness / generalization, rational / irrational forecast, maximum / minimum forecast verbalization, fullness / poverty of speech-speaking means, presence / absence of participants' statements, cognitive and speech-communicative function of forecasting, regulatory function of forecasting and mature / infantile forecasting strategies.

The speech-communicative function of forecasting has correlations with the detailedness / generalization of the forecast, fullness / poverty of the speech-language means, presence / absence of the participants' statements, cognitive function of forecasting, rational / irrational forecast.

The cognitive prediction function has a correlation with such indicators as forecast detailedness / generalization, rational / irrational forecast, maximum / minimum forecast verbalization, fullness / poverty of speech / language means, speech-communicative function, presence / absence of participants in the forecast.

The rational / non-rational forecast has a correlation with the general level of development of prognostic capabilities, fullness / poverty of speech-language means, presence / absence of statements by the participants, regulatory, cognitive and speech-communicative functions of forecasting.

The verbalization of a forecast is interconnected with the general level of the development of prognostic capabilities, detailedness / generalization of forecasts, fullness / poverty of speech-language means, presence / absence of participants in the forecast, cognitive and speech-communicative function of forecasting.

The meaningfulness of speech-language means correlates with the following indicators – general level of the development of prognostic capabilities, detailedness / generalization of forecasts, rationality and verbalization of a forecast, cognitive and speech-communicative function of forecasting.

Thus, the above-described correlations indicate that highlighting a large number of components of predicted situations, building an image of the future based on identifying significant characteristics of the situation, fullness of verbal predictions, age-appropriate level of proficiency in using lexical, grammatical and syntactic structures determine a high level of the development of general prognostic capability in this subgroup of orphans and, accordingly, the effective implementation of regulative, cognitive, speech-communicative forecasting functions. Difficulties in keeping their own forecasts in memory, low distributability of voluntary attention of orphans with a high level of general anxiety is associated with the instability of voluntary attention, which entails a large number of “distraction” errors in forecasting. It is worth to note that the instability of voluntary attention can be determined by neurodynamic disorders which express themselves in the insufficiency of the regulatory function of the frontal areas of brain.

3.2 The structure of predictive competence of orphans with medium level of general anxiety

It was discovered that among all the subjects 25% of orphans have an average level of personal anxiety. In Figure 2 we see that the structure of forecasting of children with less expressed anxiety is less organized and divergent in nature – it is formed mainly by negative connections of a low significance. Structural indicators are *attitudes to prosocial/asocial behavior, the risk of deviations, maximum/minimum forecast verbalization*.

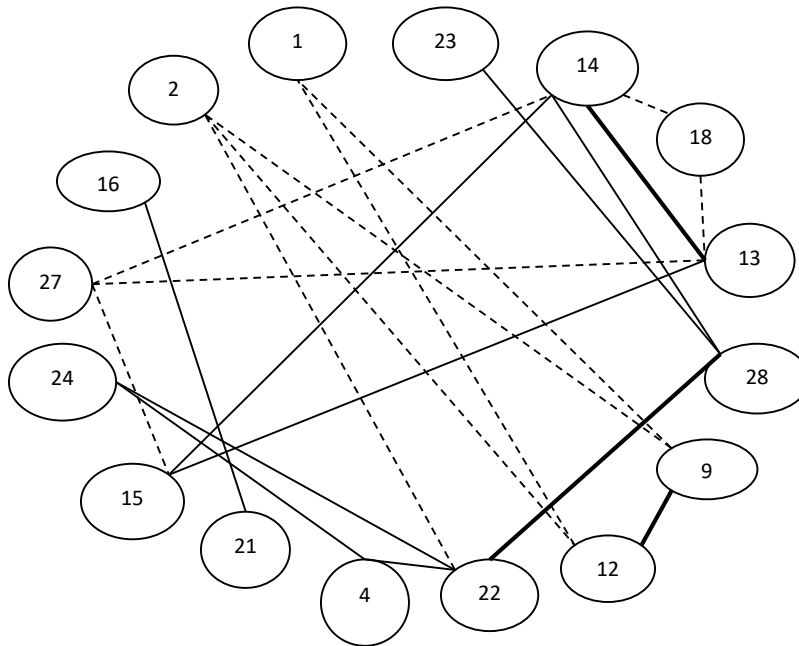


Figure 2. The structure of the predictive competence of orphans with a medium level of general anxiety

Legend: — direct relationship between indicators, - - - - - inverse relationship between indicators; — relationship at the level of significance $p \leq 0.05$; — communication at the level of significance $p \leq 0.01$;

Indicators: 1 - the number of wrong predictions; 2 - the number of distraction errors; 4 - general level of prognostic capability development; 9 - attitude towards disease; 12 - extra-curricular situations; 13 - the risk of deviations; 14 - the prediction has a mindset to prosocial / asocial behavior; 15 - mindset to mature / infantile forecasting strategies; 16 - optimistic / pessimistic attitude to build the expected image of the future; 18 - forecast variability / invariance; 21 - rational / irrational forecast; 22 - maximum / minimum forecast verbalization; 23 - fullness / poverty of verbal means; 24 - presence / absence of participants in the forecast; 27 - cognitive function of forecasting; 28 - speech-communicative function of forecasting.

The presence of attitudes toward prosocial or asocial behavior in prediction is determined by cognitive and speech-communicative functions of forecasting, the maturity of behavioral strategies, the risks of deviations and the variability of forecasts.

The risks of deviations in children raised in family deprivation conditions are determined by maturity or infantilism of behavioral strategies, cognitive function of forecasting, attitudes to prosocial or asocial behavior, and variability of forecasts.

The general level of prognostic capabilities, the presence or absence of the participants' statements in the forecast, the speech-communicative function of forecasting and the number of distraction errors determine the degree of verbalization of the orphans' forecasts.

Thus, the correlation analysis of the study results concerning this subgroup indicates a high level of forecasting development in out-of-school situations and disease situations. In addition, the expression of readiness for socially approved, adaptive behavior that is age appropriate in predictions indicates a low risk of deviations in this subgroup of orphans. The development of verbal forecasts, the presence of the statements of the participants in predictions determines the high level of development of predictive capabilities. But at the same time, it is worth to note that the only scenarios for the development of predicted situations, the lack of alternative outcomes of events increases the risk of deviations in this subgroup of children, and the use of infantile behaviors that are not age-appropriate reduces the cognitive function of prediction. The instability of voluntary attention is related to the minimal verbalization of forecasts and the low level of prediction in out-of-school situations. Optimistic attitudes towards building the expected image of the future allows to build rational forecasts.

Comparing the data of the subgroups of children identified by the severity of personal anxiety, we can note the following things. Children have different models for constructing predictions depending on their level of anxiety. These models are formed by the interrelatedness of the prediction characteristics and structure-forming indicators which have different severity in the subgroups. But we have also revealed a structure-forming indicator which is common in forecasting and reflects the *degree of forecast verbalization*. In each subgroup, it forms positive correlations with a number of prediction characteristics. Given the specific nature of the forecasting process in children with high and medium anxiety, there is a general mechanism for ensuring a successful prediction – the extensiveness of a verbal forecast determined by to the presence of the participants' statements in the predictions, the development of the speech-communicative function of the forecast and the increase in the overall forecast level.

3.3 *The structure of predictive competence of orphans with low level of school anxiety*

Let us consider the specifics of forecasting in children brought up in family deprivation conditions depending on the severity of school anxiety. After processing the data, we could identify three groups: kids with low, medium and high levels of school anxiety.

45% of the total number of orphans have a low level of school anxiety. The structure of prediction in orphans with low school anxiety has a complex nature due to the large number of links between the characteristics of forecasting and has structure-forming indicators: *the general level of the development of predictive capability, cognitive and speech-communicative forecasting functions, the presence / absence of participants' statements in the prediction*.

It was discovered that structure-forming indicators have the same forecasting characteristics in their bundle. That is, it is possible to single out not only the structure-forming indicators, but also the correlation core which ensures successful forecasting. Key interrelatedness is formed by such characteristics as general level of the development of prognostic capability, rational / irrational forecast, fullness / poverty of speech-language means, cognitive, regulatory, speech-communicative forecasting functions, presence / absence of participants' statements in the forecast, maximum / minimum forecast verbalization, detailedness / generalization of forecast.

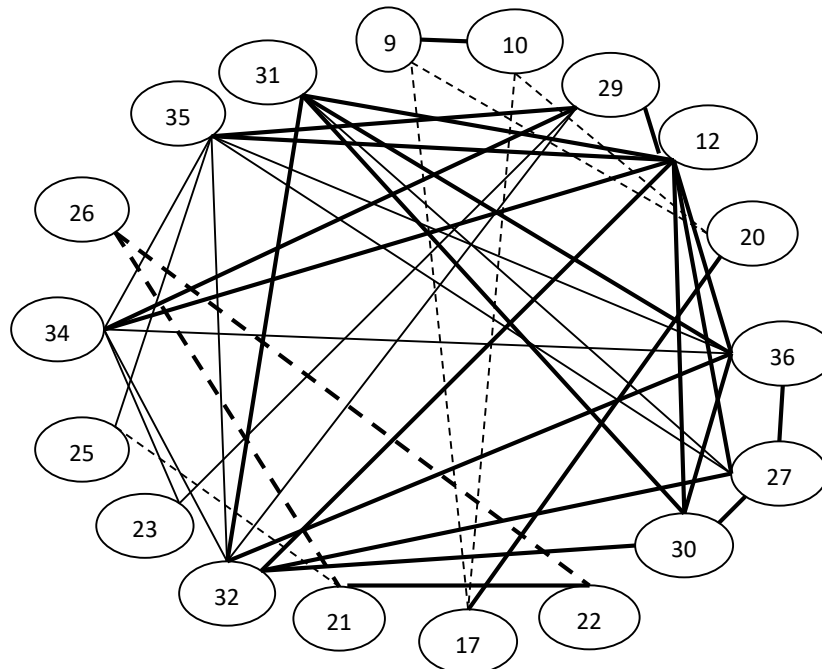


Figure 3. The structure of the predictive competence of orphans with a low level of school anxiety

Legend: — direct relationship between indicators, ----- inverse relationship between indicators; — relationship at the level of significance $p \leq 0.05$; — communication at the level of significance $p \leq 0.01$;

Indicators: 9 - the number of wrong predictions; 10 - the number of distraction errors; 12 - general level of the development of prognostic capability; 17 - attitude towards disease; 20 - extra-curricular situations; 21 - the risk of deviations; 22 - attitude towards prosocial / asocial behavior in the prediction; 23 - mature / infantile forecasting strategies; 25 - constructing an active / passive position in a predicted future situation; 26 - forecast variability / invariance; 27 - detailedness / generalization of the forecast; 29 - rational / irrational forecast; 30 - maximum / minimum forecast verbalization; 31 - fullness / poverty of speech-language means; 32 - presence / absence of the participants' statements in the prediction; 34 - regulatory function of forecasting; 35 - cognitive function of forecasting; 36 - speech-communicative function of forecasting.

The above correlations indicate that a high level of proficiency in using lexical-grammatical and syntactic constructions, extensiveness of verbal predictions, identification of a large number of different components in the predicted situations, making forecasts with consideration of all the characteristics of situations and past experience determine high level of the development of general prognostic capability of orphans in this subgroup and effectiveness of all forecasting functions. In addition, the effective implementation of regulatory function of forecasting is determined by the fact that children prefer mature prediction strategies, that is, they prefer to demonstrate patterns of behavior that seem appropriate for a given age and social norms. Low distributability, the sustainability of voluntary attention reduces prognostic potential in out-of-school and disease situations. The fact that children think of themselves in the forecasts as of passives subjects increases the risk of deviations and destructive forms of behavior.

3.4 The structure of predictive competence of orphans with medium level of school anxiety

40% of the total number of orphans have a medium level of school anxiety. The forecasting structure is not integral – it is divided into several groups where some of them are solitary having only one link between two indicators.

Correlation analysis revealed significant direct relationships ($p \leq 0.01^{**}$) between the general level of the development of prognostic capability and cognitive, speech-communicative forecasting functions, fullness / poverty of linguistic means. We have also revealed a direct significant correlation of the regulatory function of prediction with mature / infantile forecasting strategies, and an inverse significant correlation between the number of distraction errors and the maximum / minimum forecast verbalization.

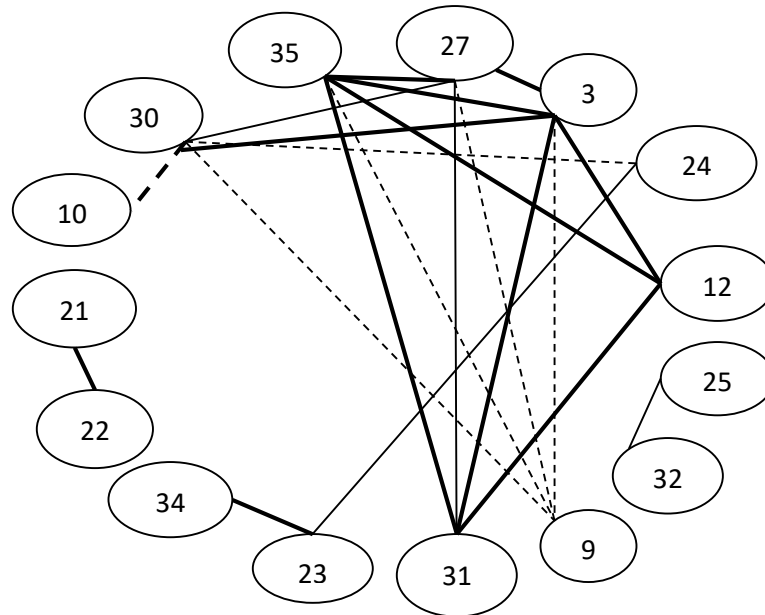


Figure 4. The structure of the predictive competence of orphans with a medium level of school anxiety

Legend: — direct relationship between indicators, ----- inverse relationship between indicators; — relationship at the level of significance $p \leq 0.05$; — communication at the level of significance $p \leq 0.01$;

Indicators: 9 - the number of wrong predictions; 10 - the number of distraction errors; 12 - general level of the development of prognostic capability; 21 - the risk of deviations; 22 - attitude towards prosocial / asocial behavior in the prediction; 24 - optimistic / pessimistic attitude towards building the expected image of the future; 25 - constructing an active / passive position in a predicted future situation; 27 - detailedness / generalization of the forecast; 30 - maximum / minimum forecast verbalization; 31 - fullness / poverty of speech-language means; 32 - presence / absence of the participants' statements in the prediction; 34 - regulatory function of forecasting; 35 - cognitive function of forecasting; 36 - speech-communicative function of forecasting.

Less significant inverse correlations ($p \leq 0.05^*$) exist between the following indicators: the number of wrong predictions and the detailedness / generalization of a forecast, the maximum / minimum verbalization of the forecast, cognitive and speech-communicative function of forecasting.

In orphans with medium-level school anxiety, the level of development of general prognostic capability is determined by their ability to use lexico-grammatical and syntactic constructions, which in turn affects the performance of cognitive and speech-communicative functions of forecasting. And the preference for age-appropriate patterns of behavior determines the regulatory function of forecasting. It is also worth to note that the lower the stability of voluntary attention, the less detailed are the forecasts of children, i.e. forecasts are presented in the form of a one-word sentence. And the low distributability of voluntary attention entails the description of a forecast without highlighting the various components of the situation and the lack

of a description of feelings and relationships between the participants of the forecasts, i.e. representation of the image of the future in the form of an undifferentiated, syncretic picture, as well as short verbal forecast, and, accordingly, ineffective fulfillment of the cognitive and speech-communicative functions of forecasting.

3.5 *The structure of predictive competence of orphans with high level of school anxiety*

Orphaned children with a high level of school anxiety (15% of the total number of orphans) have a poorly organized forecasting structure which consists of two groups. All the indicators of the larger group are interconnected with 3-4 indicators, that is, all of them are structure-forming ones.

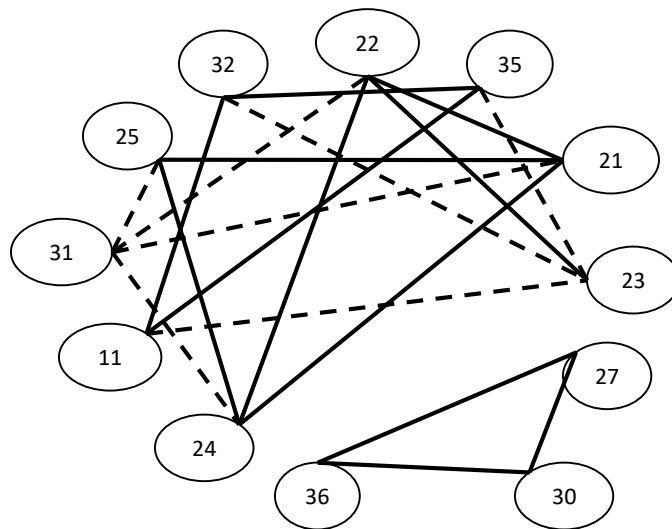


Figure 5. The structure of the predictive competence of orphans with a high level of school anxiety

Legend: — direct relationship between indicators, - - - - - inverse relationship between indicators; — relationship at the level of significance $p \leq 0.05$; — communication at the level of significance $p \leq 0.01$;

Indicators: 11 – the correctness of reproduction of orders of three sets; 21 – the risk of deviations; 22 – attitude towards prosocial / asocial behavior in the prediction; 23 – attitude towards mature / infantile forecasting strategies; 24 – optimistic / pessimistic attitude towards building the expected image of the future; 25 – constructing an active / passive position in a predicted future situation; 27 – detailedness / generalization of the forecast; 30 – maximum / minimum forecast verbalization; 31 – fullness / poverty of speech-language means; 32 – presence / absence of the participants' statements in the prediction; 35 – cognitive function of forecasting; 36 – speech-communicative function of forecasting.

The big group is formed by such forecasting characteristics as correctness of reproduction of the orders of three sets, the risk of deviations, attitude towards prosocial / asocial behavior in the prediction, attitude towards mature / infantile forecasting strategies, optimistic / pessimistic attitude towards building the expected image of the future, constructing an active / passive position in a predicted future situation, the fullness / poverty of speech-speaking means, presence / absence of the participants' statements in the prediction, cognitive function of forecasting. All of them determine the activity of forecasting processes. Such characteristics as detailedness / generalization of forecast, maximum / minimum forecast verbalization, and the speech-communicative forecasting function represent another launching mechanism for forecasting.

Thus, the high level of the development of long-term memory determines the effectiveness of the cognitive function of forecasting, while the extensiveness of verbal predictions, highlighting multiple elements of the situation in a forecast, detailed description of the behavior and feelings of participants in the events ensures the effectiveness of the speech-communicative function of forecasting. However, it is worth to note that the preference of infantile behavior patterns that do not match the age decreases the effectiveness of the cognitive function of forecasting.

4. Discussion

The analysis of the correlation links between the studied parameters made it possible to reveal a certain specificity of the relationship between prognostic competences in orphan children. The study of correlations *in the general sample of orphans* has made it possible to establish that the a high level of general school anxiety in orphans makes them consider themselves in predicted situations as passive participants of the events that do not participate in resolving situations, as well making forecasts within a narrow social context with a limited number of participants. The fact that orphans assign themselves a passive role in their own forecasts is explained by their fear of not meeting the expectations of other people, by the great significance of other people's assessments and the fear of negative self-evaluations and evaluations of their own activities. General school anxiety, fear, negative experience of situations associated with evaluation of knowledge and achievements entails more detailed predictions, description of a large number of components of situations, behavior, feelings and relationships between participants in the predicted events.

Orphans with a high level of personal anxiety are characterized by the dependence of the general level of prognostic capability on making predictions based on identifying the most significant characteristics of situations, detailedness, detailed description of the many elements of predicted situations, detailed verbal predictions and a high degree of proficiency in linguistic means. Low distributability, instability of voluntary attention, difficulties in keeping their forecasts in memory reduce the quality of forecasting. *Orphans with a medium level of personal anxiety* are characterized by the following peculiarity: a high level of the development of prognostic capability in out-of-school situations leads to more effective predictions in situations of illness. The general level of the development of prognostic capability is determined by the extensiveness of verbal forecasts and the presence of the statements of the participants in the forecasts. The only scenario in the predicted situations increases the risk of deviations in this subgroup of children and the demonstration of infantile behavior patterns in forecasts reduces the efficiency of the cognitive function of forecasting.

In orphans with low and medium levels of school anxiety, the general level of the development of prognostic skills depends on making forecasts with consideration of the significant relationships of the situation and their own past experience, the detailedness of forecasts, good use of linguistic means. The fact that orphans prefer age-appropriate behavior patterns in their predictions determines the effective implementation of the regulatory function of forecasting. Consideration of oneself in predictions as a passive participant of the events who is not involved in resolving the situation increases the risk of deviations in children of this subgroup. *Orphans with a high level of school anxiety* are characterized by the preference of infantile behavior patterns inappropriate for their age which entails a decrease in the effectiveness of the cognitive function of forecasting. And the extensiveness and detailedness of forecasts ensure the effectiveness of the speech-communicative function of forecasting.

5. Conclusions

(1) Most of the children living in residential type institutions are characterized by a high level of both personal and school anxiety;

(2) We have discovered the specifics of the relationship between the level of anxiety and predictive competence in the general sample of orphans which consists in the fact that a high level of school anxiety and fear of not meeting expectations of people around them determine that the orphans build predictions within a narrow social context, construct a passive position in predicted situations, that is, in their forecasts, children act as passive subjects who do not participate in the resolution of the situation;

(3) The detailedness of the predictions of orphans in the general sample is explained by their fear of the situation of knowledge testing and school anxiety;

(4) The specificity of forecasting by orphans with high and medium levels of personal anxiety lies in the invariance of forecasts, which increases the risk of deviations and determines the dominance of infantile behaviors in predicted situations;

(5) Orphans with low and medium levels of school anxiety are characterized by the demonstration of mature behaviors in their predictions that determine the effectiveness of the regulatory function of forecasting as well as taking passive position in predicted situations which entails the risk of deviations. Orphans with a high level of school anxiety are characterized by the prevalence of infantile behavioral models that reduce the effectiveness of the cognitive function of forecasting.

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The authors declare no competing interests.

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Community Volunteering: Motives and Conditions for Social Engagement

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Abstract

Volunteering as unpaid assistance to an individual or a group of people has great importance for the development of civil society and social welfare. The purpose of this study is to investigate the motives and conditions for social engagement in community volunteering using one of the regions in Russia as an example. In Spring 2019, 25 narrative interviews with volunteers were conducted. The study discovered the complementarity of moral and rational aspects of volunteering activities, as well as the complementarity of formal and informal volunteering practices that strengthen the capacity of the social welfare sector in the local community. Understanding the wide spectrum of volunteers' motives, not just altruistic but also pragmatic, has practical importance for the development of community volunteering not only in the local but also in the global context.

Keywords: formal volunteering, informal volunteering, community volunteering, motive, qualitative research.

1. Introduction

Community volunteering involves various areas of support for those who found themselves in a position of financial, social or other vulnerability in a local community. Such support is especially necessary when government resources are limited, and it is not possible to provide help to everyone who needs in full (elderly people, people with disabilities, low-income citizens, and so on.) The principle of subsidiarity as the “idea that matters should be handled by the lowest, or closest possible level to where they will have their effect” (Colombo, 2008: 182), which volunteering movement adheres to, has great importance for the development of civil society and social welfare.

There is “formal” volunteering (that is, to an organization) and “informal” volunteering (that is, volunteering carried out individually outside of an organizational context) (Lee & Brudney, 2012). Volunteering as a tool to promote self-realization of an individual and volunteers' motives have been the subject of investigation for researchers from different countries (Forbes & Zampelli, 2014; Milbourn, Black & Buchanan, 2019; Mousa & Freeland-Graves, 2017; Pavlova & Silbereisen, 2014; Russell, Nyame-Mensah, de Wit & Handy, 2019). People with disabilities present particular interest, as they can be both volunteers (Han, Brown & Richardson, 2019; Shandra, 2017; Yanay-Ventura, 2018) and recipients of assistance (Pryce, Hall & Gooberman-Hill, 2015). In the context of community volunteering, the following issues are being explored: social engagement in environment protection (Domroese, 2017; Zelenika, Moreau & Zhao, 2018), disaster management (Ludwig, Kotthaus, Reuter, van Dongen, & Pipek, 2017), health

and social charities (Darley, 2018), volunteer recruitment (Piatak, Dietz & McKeever, 2019), and others.

High potential for development of volunteering movement in Russia is complemented by insufficient engagement of individuals in various forms of volunteering activities. In 2017, the share of volunteers among Russian citizens equaled to 5%, when at the same time on average about 22-23% of citizens of the European Union participated in volunteering activities. At the same time, the low percentage of volunteers in Russia can be attributed to the difficulties with statistical recording of informal activities for those individuals who are not involved in specific projects (Report on the State of Civil Society in Russian Federation, 2017: 50).

The purpose of this study is to identify the motives and conditions for social engagement in formal and informal community volunteering using one of the regions in Russia (Novosibirsk region) as an example. Understanding the wide spectrum of volunteers' motives, as well as the institutional environment, has practical importance for the development of community volunteering not only in the local (regional) but also in the global context.

2. Volunteering: Relationship between individual and society in post-modern world

This research uses post-modernity theories to examine community volunteers' motives and conditions for social engagement.

One of the characteristics of individualization in post-modern society is both strengthening of rational activities of individuals, and forming of social morals based on responsibility for others and solidarity with others who are in difficult life situations (Bauman, 2001). As Bauman notes (2001), there is nothing "rational" in taking on the responsibility to take care of others and to be a moral person in general.

According to Norbert Elias (1991), in post-modern society, human beings form a web of interdependences, which connects them. This web is called a figuration, which is a structure of mutually oriented and interdependent persons, who use it to meet their needs, solve problems, and seek answers.

The relationship between the individual and society becomes more complex in the postmodern world. On the one hand, through the figuration, individuals feel connected to the society, though this connection is not eternal and unbreakable. On the other hand, figurations give an opportunity to each person to express their individuality: actions of one individual intertwine with the actions of others, and their collective actions have a common vector.

Community volunteering can be viewed as a figuration that is formed by interdependencies between persons, thus allowing "helpers" to express their individuality, and it has a common goal in the local community.

3. Method

Research hypotheses:

(1) We suppose that informal community volunteering is of ad hoc nature, it is built into people's everyday lives, and it helps them meet their individual needs.

(2) We assume that engagement in formal community volunteering has not only altruistic, but also pragmatic motives.

Research participants were recruited using convenience sampling. To search for potential informants, that is, informal community volunteers, requests for participation were placed in social networks VK.com and Instagram (https://vk.com/wall59267561_9525, https://vk.com/wall59267561_9583). Additionally, snowball sampling was used, when at the end of the interview, the informant was asked to recommend other potential participants.

To recruit formal community volunteers, the researchers used the social network of the second author, who is involved in community volunteering since 2012. The resource center for volunteer support in Novosibirsk region was used as a liaison during the search of informants through the official inquiry to volunteering organizations. At the same time, private messages were sent to regional volunteering organizations using their group pages in social network VK.com (https://vk.com/starikam_novosib, <https://vk.com/suncityliferu>, <https://vk.com/dobrospasnsk>, https://vk.com/lizaalert_novosib).

In Spring 2019, 25 interviews with volunteers were conducted resulting in 7 male and 18 female participants between the ages of 18 to 52-years-old. At the time of survey, the informants lived in Novosibirsk. The body of informants included groups of people with various levels of engagement in community volunteering.

Table 1. Informant distribution based on level of engagement in volunteering activities

Interview Number	Type of Volunteering
1-10	Informal
11-21	Formal, volunteering to an organization
22	Formal, head of a foundation
23, 25	Formal, head of a search-and-rescue unit
24	Formal, project coordinator

Narrative interview was used as a data collection instrument in this study since “a person lives his or her life as a story to be told” (Bauman, 2001). The main part of the interview contained the informants' narrative about life as a sequence of events from the moment they first helped complete strangers to the present time. During the conversations, the interviewers asked some follow-up questions to elicit commentary on the episodes in which the informant participated in informal or formal community volunteering. These questions helped clarify the meaning intended by particular comments of informants.

The interviews were recorded and transcribed verbatim to preserve the validity of the data. The names of the participants were removed to protect anonymity, and a number was assigned to each interview (e.g., P1 stands for “Participant 1”).

The transcribed interviews were analyzed using thematic analysis, in accordance with the guidelines of Braun and Clarke (2006). All researchers were involved in data analysis to ensure consistency, transparency, and triangulation of findings. Combining interpretations of results attained by co-authors helped to avoid researcher bias.

4. Results and discussion

4.1 *Formal and informal volunteering: Alternate or complementary forms of social engagement?*

Despite splitting the informants into groups based on their level of engagement in community volunteering, almost all informants had experience helping strangers in everyday life. At a glance, in the minds of the informants, formal and informal volunteering represent alternate ways of supporting people in need in the local community. As one interviewee related,

You can join an organization, take part in more targeted and large-scale activities, rather than help one [person] in need... Some people like it more, some like it less. (P2)

However, for the local community, complementarity of various forms of community volunteering has great importance, and for the potential participants, it is important to be able to select such forms of support to those in need that fit into their lives “here and now.” The interrelationship between formal and informal volunteering is evidenced by the fact that the majority of informants, who were at the time of the interview engaged in volunteering to organizations, had past experience helping people in everyday life. At the same time, participation in formal volunteering made them more attentive and sensitive to difficult personal situations of local community members. One participant summarized it as follows:

Once I started working for an organization, I began to pay more attention to whether [people around me] needed help... [before] it was only occasional and only when I was being asked. (P12)

Despite the difficulties with statistical reporting of volunteering activities in Russia, informal volunteering happens on a larger scale in the local community. Regardless of the age and social status, it fits into peoples’ daily routine more easily; support is provided “by reflex” and unconsciously, as a way of life. At the same time, some informants do not regard their actions, that is, helping those in need, as volunteering. According to one of the participants,

I can't remember the first time I helped someone, because I just didn't consider it help... in fact, I never pay attention to this. (P10)

Experience in informal volunteering forms the skills necessary for participation in formal volunteering, which requires psychological maturity, resiliency, self-discipline, ability to adapt to the team and to build the activities defined by the organization’s goals into their daily routine, and so on. Some informants who realize that they are not ready to participate in the activities of the organizations “here and now” due to lack of time, life experience, or emotional stability plan to participate in these activities in the future. As one interviewee explained,

It's fairly hard for me. Probably, I will just become more mature, and then I will really go to these [organizations], but so far, my busy schedule and lack of maturity in this issue get in the way. (P4)

In the local community, volunteering – both formal and informal – performs an important function in a situation when governmental and regional services are not capable of helping everyone who needs it in full. As Bauman (2001) notes, constant uncertainty in postmodern society has deprived social welfare work of its soul: completing the activities by the book is more important than understanding the real reasons why the person has contacted the social services. Volunteering organizations start filling this gap. Engagement in regular volunteering activities happens if a person cares about a certain issue and is ready to spend a part of his or her life, time, and effort on it. At the same time, the selection of formal or informal volunteering takes place depending on existing capacity. If there is internal potential then the person becomes an organizer and finds resources and like-minded people to implement his or her idea. If there is not enough capacity, the volunteer joins already existing initiatives, projects, and

organizations. Both types of engagement contribute to the development of volunteering movement.

4.2 Informal volunteering: Unconscious social engagement vs. rational choice

Providing assistance outside the volunteering organization often has ad hoc and spontaneous character, and it fits into people's daily routine. The majority of informants believe that they help others out of habit, without thinking how much time, energy, or emotions they are spending. Parents' behavior patterns, internalized in the process of socialization, are unconsciously reproduced in everyday life. Interviewees commented that

My father was always a role model for me. He was a very kind person, and, as I thought when I was a kid, he never refused to help anyone... First, I offered all these types of support because I wanted to act like my dad. And then... it became a second nature to me... and [I was doing it] just out of habit. (P2)

and

My family is like that... my parents have always been very kind, they always try to help everyone and sometimes even at their own expense, I have seen it from my childhood. (P19)

This observation aligns with the research by Van Goethem et al. (2014), who found that parents' experience with volunteering increased the probability of their children's engagement in volunteering activities.

Readiness to provide support to strangers in need is not only the result of upbringing, but also a consequence of rational thinking and understanding of the necessity of a "social contract." By supporting the atmosphere of mutual support, responsiveness, and sensitivity towards others, by taking on the responsibility for social well-being in the local community, the volunteers form an environment in which they will receive help themselves if necessary. The theme of the "social contract" in minds of some of the informants acquires the shape of a mythological plot related to the "boomerang effect." As one interviewee explained,

You help someone, then someone helps you... We need to somehow keep such practice and such a norm that you can't act differently. (P7)

In informal volunteering, human behavior can be regulated with public opinion that reflects moral values. Providing assistance in a public space results in moral approval, when at the same time, inaction may lead to such consequences as moral disapproval and condemnation. Regardless of "soft pressure" of the public opinion, an individual makes a rational choice whether to help or not. In this case, social engagement helps avoid the feelings of guilt, shame, and remorse. As one participant said,

There were situations... when I was feeling sorry for someone, but I walked past it, and then was feeling bad because of that, was feeling bad that I walked past it, and I was feeling sad. (P5)

Besides the internalized patterns of behavior due to upbringing and/or making a rational choice of following the "social contract", volunteers' motives are often related to achieving personal goals and meeting individual needs. Based on the thematic analysis, two main groups of informal volunteers' motives have emerged:

(1) Pursuit of self-development, increasing self-esteem. When a person takes on responsibility and helps others, he or she gets satisfaction from "overcoming oneself." Besides, it gives an opportunity to take initiative based on internal motivation and their own desires. Interviewees commented that

If there are many people around, then everyone thinks that someone else will help, and as a result, no one helps... And I just decided that this time I won't be standing on the sidelines... Once you've done it, you have this good feeling inside that you have overcome... a mental trap. (P8)

and

If I happened to be there at that moment, it was meant to be... to shift it to someone else and think that someone else will do it – it's silly, because I know perfectly well that sometimes you only have seconds, minutes to do something. (P13)

(2) Receiving emotional feedback: feeling of satisfaction, happiness, pleasant emotions, elevated mood, and recipients' gratitude. Positive feedback motivates to provide assistance in the future, though the immersion in difficult life situations of strangers suggests stepping out of the comfort zone. Negative reaction to help on the part of some recipients also has positive impact, as it develops resiliency, tolerance, and emotional maturity in volunteers. Interviewees commented that

Gratitude is important to me, and it is important for me to hear a 'thank you' in return. It's like a personal need I want to be recognized for my help. (P5)

and

When you are helping someone who can't give you anything back, but he pays you back with a smile, with some positive energy... some energy exchange is what really happens. (P18)

One of the volunteers' motives is the idea of pure altruism: the only reason for their behavior is a simple desire to help people who found themselves in a difficult situation. As one participant related,

Simply... I am trying to make the world a better place... this is my super-large mission in life... my task is to help others. (P1)

Thus, engagement in informal volunteering, firstly, is conducive to expressing one's individuality and meeting important needs; secondly, in the local community, it maintains public morality that is based on mutual responsibility; thirdly, it forms the "canvas" of invisible connections between oriented towards each other and interdependent people who are united by the purpose of supporting and helping those in need.

Expressing the individuality for informal volunteers, who are acting in accordance with their own interests and at the same time are helping others, has great importance for the development of the potential social basis for formal volunteering, as it prepares these people for engagement in large-scale organization-led projects.

4.3 Formal volunteering: Motives and conditions of engagement

The spectrum of formal volunteers' motives widens due to the emergence of volunteering organizations as a liaison between the "helper" and the "recipient". The results of the thematic analysis revealed the following additional formal volunteers' motives.

(1) Accumulation of social capital. Engagement in organization's projects helps find a "brotherhood" of like-minded people. Depending on their interests, participants may establish interpersonal relationships and develop social networks within the organization and beyond. One of the research participants summarized this as follows:

It's nice to realize that you are... in a company of people who are on the same page with you, and this is what is really missing in our lives right

now... There are many people like that, they are uniting... and they get together and socialize outside [of the organization]. (P13)

(2) New practical skills. The majority of organizations conduct volunteer training to practice the skills necessary for working with different categories of people (children, adolescents, people with disabilities, and elderly people), for searching for missing people in urban areas, in the woods, and so on. Along with other reasons for social engagement, volunteers mention obtaining new skills that are useful in everyday life; administrators of volunteering activities, projects, and organizations see it as an opportunity to enhance their career. As one interviewee said,

As in any organization, you grow... raise the level of your knowledge, understanding, competencies... We are self-taught, there are people who have more knowledge and competencies, they pass this knowledge on to those who just joined. (P25)

(3) Shifting attention, stress relief, psychological and physical offloading. In this case, volunteering replaces routine day-to-day activities carried out in the context of accelerated pace of life, rapidly changing technologies, and increasing individualization and autonomy. Interviewees commented that

Switching activities helps offload psychologically from the day-to-day worrying, day-to-day stress, and [offload] physically too... it fits into my life seamlessly... into that need for offloading and switching activities that I was missing. (P12)

and

Work, home... domestic issues... crazy pace you need to keep... [through volunteering,] I can say I am resting... At that moment, I am balanced, I feel good. (P14)

(4) Fulfilment of ambitions, feeling a part of the whole, sense of being needed. Engagement in organization's activities helps scale up the practices of helping people in need; it is an opportunity to respond to a new challenge and to try oneself in new types of activities, and to realize the usefulness of these activities within the local community and beyond. According to one of the participants,

Here there is a certain element of self-actualization... to feel needed... I simply always wanted to be a volunteer. (P16)

Despite the rational decision of volunteers to get involved in the activities of an organization, their motives can be unconscious or more complex than they assume. One of the research participants, who is the head of an organization, summarized it as follows:

Sometimes a person doesn't fully understand his reasons, he might be saying one thing, but feel something completely different at heart. (P22)

According to one of the formal volunteering leaders, all participants can be divided into two groups.

(1) Volunteers who join the organization "out of the negative", that is, they expect to receive what they are lacking: interaction, emotions, like-minded people, sense of community, a fulfilled dream, sense of belonging to a good cause, recognition of their efforts. As one interviewee related,

I come from a long line of military service, [I wanted] but didn't follow my father's steps... My dream started to fade away completely, but this is such emptiness that can't be filled... Joining [an organization] helped me take a step forward in terms of my education and... career development... this work resonates with me, because it resembles a military organization. (P13)

(2) Volunteers who join the organization “out of the positive”: these are self-sufficient people who are ready to share their time, happiness, experience, internal potential, knowledge and skills, financial resources. As one interviewee explained,

I taught workshops... I have many talents, in [one] situation, I taught [children from an orphanage] to knit... [in another situation,] my daughter and I taught a workshop on design. (P17)

As a result, engagement in formal volunteering happens based on a combination of motives: conscious and unconscious, pragmatic and altruistic. The finding supports earlier conclusion that volunteers are motivated by the desire to help and be useful. It is not related to personally experienced injustice and helplessness, but it is based either on the need to act in general, or on childhood impressions, or on religious motives (Russian Volunteering Movement Resources, 2013). According to one of the participants,

I am the ninth child in the family... [I am] a member of “Gideon” mission [Christian interchurch association, which distributes free Bibles in more than 94 languages in 194 countries]... if you see someone who needs help, he needs to be helped, and if you have the capacity, you need to help... this is how I was brought up, and I consider it a norm. (P18)

Engagement in formal volunteering is a consequence of complex intertwining of not only multiple motives of people but also conditions of the environment, as well as life circumstances. First, in the local community, an institutional environment has to be established: a combination of volunteering organizations and channels of communication with mass audience through distributing information in social networks, advertising in public space and so on. Sometimes the informants learned about the organizations by accident (from the Internet, advertising, or friends), and initially had no plans to participate, but as result of a set of circumstances they became engaged in volunteerism. An impetus for engagement could be a difficult life situation of the volunteer or someone in their close social circle (family members, colleagues, friends, and so on.) As one interviewee said,

At that time, I was going through a difficult divorce, and I just needed to keep my mind occupied with something... And for whatever reason, this activity somehow has taken root in me so much that now I won't be leaving [the organization]. (P11)

According to Elias (1991), in postmodern society, increasing individualization not only allows the individual to feel free to set goals and act, but also strengthens the interdependency of the individuals within the local community.

4.4 Formal volunteering: The retention of “helpers”

As Milbourn et al. (2019) note, the retention of volunteers within organizations remains a significant challenge. The perceptions of demotivation of the volunteers involved in local volunteer organizations were examined through narrative interview.

Results of thematic analysis show that volunteers and leaders of volunteering organizations point to the main reason that influences volunteers' decision to cease engagement: it is ‘disconnect between volunteer and organization’. From the participants' point of view, the essence of volunteerism assumes the existence of individual needs, willingness, and mood to provide support “here and now.” A volunteering organization as a liaison between the ‘helper’ and the ‘recipient’ inevitably adds the element of coercion to this relationship. It sets the time and space, within which that support has to be provided, and the volunteer has to fit into that schedule. The perceptions of disconnect between the volunteer and the organization can arise at any moment, and even become a demotivating factor for engaging in formal volunteering. As one interviewee said,

I believe that help has to come from ethical, moral habits and beliefs, and not because you are being told what to do... it can be discouraging, because you are being forced. (P2)

Leaders of volunteering organizations confirm that disconnect between organizational and individual interests leads to psychological burnout as the main reason for decision to cease engagement. To prevent burnout, it is necessary to maintain “warm working climate” in the team, to take breaks from volunteering, and to align the goals of the organization with those of volunteers, as they have their own interests and needs. Interviewees commented that

The atmosphere in the team really matters: someone fits in, someone doesn't... everyone has their own motives... if they even partially don't match ours, if it interferes with our work, we part with such people. (P23)

and

I openly tell the volunteers that it is very important what you will take [from volunteering]. If you only give, you will burn out and leave quickly... it's emotional burnout, when they get tired... we recommend them to take a break... you have to stop [volunteering] for at least one month in a year. (P24)

Volunteering organizations in the local community not only help scale up the practices of helping to different groups of people, but they also attract volunteers with different interests. This observation aligns with the research by Mousa and Freeland-Graves (2017), which claims that volunteering activities are conducive to meeting volunteers' individual needs. If collective actions of people within the organization have a common vector and goals, it influences the retention of volunteers within organizations.

5. Conclusions

Despite the wide spectrum of volunteers' motives – conscious and unconscious, pragmatic and altruistic – they share a great sense of responsibility for those members of the local community who need help and support. At the basis of formal and informal volunteering are initiative and willingness, and not coercion to socially approved actions.

Engagement in informal volunteering can be the result of upbringing (parents' behavior patterns internalized in the process of socialization), as well as a rational decision in the context of a “social contract”. The experience of informal volunteering helps become a volunteer within organizations if the appropriate institutional environment in the local community has been established. Despite the fact that volunteers' activities are oriented towards the well-being of other people, it contributes to meeting their own needs.

The findings demonstrate that, in post-modern society, there is a tendency for individual autonomy that gives an individual an opportunity to feel free to choose his or her own goals and actions, and it is accompanied by strengthening of mutual dependency of individuals within a social structure. A volunteering organization becomes a crossroads of individual needs and public interests. Besides the opportunity to express one's individuality, it forms interdependencies among individuals through common goals in such a manner that their collective actions have a common vector, which is helping people in need in the local community.

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Social Space and the Mobile Human

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Abstract

This study aims to present that the most visible and drastic changes in the life of modern humans are caused by the globalization process. The main thesis through which are analyzed these changes are: (1) the globalization of the structure of social space (properties and manifestations); (2) the risk as a major category of a globalized social space; (3) extraterritoriality of the individual's personal identity; (4) segmentation and the new boundaries of the global space; (5) the mobile man; and (6) mobility, as a new paradigm of the social knowledge. Because of the dynamic changes in our societies, it is increasingly difficult to use scientific instruments that have been working well in the past relatively more sustainable societies. The old toolbox will become inefficient in relation of the processes that directly affect the human psyche. The more adaptable among us will deal easily with the challenges of everyday life, but people who struggle with quick adaptation will experience mental disorders and will be more likely to suffer from mental diseases, with never seen before sizes.

Keywords: mobile human, social space globalization.

1. Introduction

One of the central concepts of the social philosophy, political philosophy and the social psychology is the notion “social space”. Under this term we must generally understand: the immediate natural, social and existential environment of human. There are many factors influencing the social space and its development – political, economic, and cultural, etc. That latter is inextricably linked to the place and the behavior of the person in it. These same factors change the person himself – his physical and mental behavior. Changes in today's social space, compared to previous historical times, are extremely dynamic and distinct.

These changes are the result of the emergence and influence of many factors – the growing spatial freedom of movement and networking, the intensive communication links, the transnationalization of economic interactions and labor, the acceleration and decline in transport, the great social mobility, the possibility of virtual tours, etc.

2. Globalization of the social space structures (properties and manifestations)

The change of a social space is possible because it is something different from the abstract, homogenous physical space. Georg Simmel (Simmel, in Wollf, 2014), one of the first social thinkers to distinguish social from physical space, points out that social interactions fill with content and sense the physical space that would otherwise be deserted and negatively determined. The social space is not a “empty void” (Wollf, 2014: 302), it is the place of the social actor’s interactions. In other words, the social space has a content and structure that is determined by the nature of society. Interactions in the social space, both politically and economically, can also be cultural, educational, emotional. Jose Ortega y Gasset (Gasset, 2005: 471) describes how city topography is being restructured if viewed through the optics of changing human relationships: “While Madrid’s space remains the same, it is already sharply altered if the beloved human with which is the city was lived – has already left him there: Now I perceive to what extent my love for Soledad was irradiated all the city and my life in it ... Now I paid attention to the fact that even the farthest things I did not think they might have something in common with Soledad, to have gained an additional connection with her, and that is precisely what they are doing for me their determining quality. Although ones and the same the geometric, topographic attributes of Madrid have lost their validity. Before this city had for me a center and a periphery. The center was Soledad’s house, a periphery – all those places where Soledad never appeared. Some things were close, others far, depending on their distance to where I expected to see my beloved” (Koprinarov, 2010: 43). Here we are talking about sentimental relations that change the dimensions of urban space. But, in fact, all human interactions are factors that, in their change, produce restructuring of the social space. For example, if a settlement is located hundreds of miles away from a different location, the distance between them is great. But if an airport is built in the same city, then the distance between these cities will be quite different from the one that separated them before. It turns out that the distances between two points in a space are not absolute, but they change with the change in the nature of the interactions between the social actors located at these points of space. That is why the social space in which man lives changes the character of society together, because the people themselves are the ones who form the type of social space, model its essence but also on the basis of choices of behavior and action in it, bear the consequences from the choice of behavior. For example, alongside the positive opportunities that transport technology brings us – fast transport from point **A** to point **B** - these vehicles are just as detrimental to protecting the environment.

Even the clearest view of the different stages of the social development shows that the social space is changing and carries the characteristics of the era in question. And that changes in a social space are changes in / of the human beings. In the context of the globalization, the social space acquires a number of new properties, shaping specific forms of blending, hybridizing to different characteristics and elements, which by themselves create the structure of a network. This is what Ulrich Beck understands as “polygamy in the place”, or else to put it somewhere with its identity – the “deterritorialisation” of individual identity (Beck, 2002: 17-44). The latter as a concept leads to marginality. The characteristic of the term marginality is undergoing its historical development. In the second half of the 1940s and early 1950s in Western sociology, the second generation of immigrants, which are considered the most typical marginal community, is being studied extensively. At the same time, the study of marginality is becoming more and more connected not only with “ethnic and racial groups” (Beck, 2002: 17-44).

3. The social space as a network

One of the hallmarks of the social space today is its network structure. The Spanish social thinker Manuel Castells (Castells, 2004) describes modern society as a network society. It shows how technology changes the world we live in, turning it into a network based society. M.

Castells (see Castells, 2004) describes a decentralized model of the world in which the vertical hierarchy is transformed into a network society. According to this author, networks build new social morphology, visibly modify the social space of our societies, and the rapid spread of network logic greatly alters the functioning and results of production processes, experience, culture.

According to Castells (2004), networking form of a public organization has existed in other times and spaces, but the new information and technological paradigm supports and provides the material basis for its large-scale expansion throughout the public structure. Castells (2004) writes: "I would say that this networking logic gives rise to a social determination at a higher level than that of the specific social interests expressed through networks: the power of the flows is superior to the flow of power. The presence or absence in the network and the dynamics of each network in relation to others are key sources of dynamism and change in our society: a society that we can safely call a networking society characterized by the primacy of public morphology over public action" (Castells, 2004: 451). According to Castells (2004) societies are increasingly struggling around the opposition "network" and "I" (Castells, 2004: 374), that is, the person has to be a part, a bundle in and out of the net, its body over its individual elements, its structure, otherwise risk being in the position of an outsider, out of the network flow system, respectively social space.

The network is the notion of new networked forms of organization where "I" is involved in various attempts to establish identity. Castells (2004) focuses on various manifestations of the network organization of modern society. One of the most noticeable manifestations of this networking he finds in the changes in the urban landscape around the world. World cities such as New York, Tokyo, London, etc. are becoming global command and control centers. They become social spaces which are capable of coordinating, modernizing and guiding the solutions of global finance societies as well as in most consulting and business services internationally. The social space of the standard, traditional type of city is structured so that the movement of the population is directed from the periphery to the center and the social strata are concentrated according to their status, with the upper class in the center of the city, in the urban areas - the middle class in the periphery, in the ghetto – the working class. In the global city type (big cities or so-called "smart cities"), the trend of movement is from the center to the periphery. In the central parts of the city are administrative-public institutions and business offices, but as a living space are inhabited by the poorer working population, as well as by immigrant groups seeking entry into these global megacities.

The middle class has withdrawn into the so-called suburbs, which are connected with the city highways, metro and rail transport and form some kind of mobile streams in which the working representatives of this class move to get to their jobs in the city center or in industrial zones. The richer part of the population or the upper class has chosen as a place of privacy for suburban or extra-urban areas. Castells (2004) notes the crucial role of the city-region and, in general, the process of regionalization on a global scale "The construction of a range of service in European cities shows the increasing interdependence and complementarity between the average urban centers in the European Union. The relative importance of large city-region relations seems to be decreasing compared to that of relations that connect different cities from individual regions and countries" (Castells, 2004: 375).

From the examples given above, we can conclude that the phenomenon of the global city cannot be limited to a few urban clusters that are at the top of the hierarchy of urban or world city centers. On the contrary, it is a phenomenon of a process that links modern services, manufacturing centers and markets to a global network of varying intensity and on a different scale, depending on the relative importance of the activities localized in every region from the point of view of the global network. Within the territory of each country, the network structure is replicated in the form of regional and local centers that are indissolubly linked at a global level.

The economy is also globalizing and it is irrevocable. Its features are a rapid flow of information, capital and commodities. The big and the small markets are interdependent if the big economies are sick, the small economies are collapsing: The banks are in common networks, and human cannot figure out how dependent on what is happening for example on the Wall Street Stock, while accidentally, the company in which he works has gone bankrupt by its fallen shares on the stock exchange. Thus, entangled in the financial dependency network, which is entered with the credit card bank account, we can understand that we have bankruptcy – this is how the collapse of the financial markets, in seconds, becomes a personal, often psychic, collapse without wherever we are in the world.

The dependence on new forms of information movement gives immense power to those who are able to control them to control consumers. On the other hand, due to the processes of globalization, much of the poorer regions of the planet, as well as many peoples and states, are threatened to be isolated and feel redundant and even excluded from economic information networks and flows. This is also the difference between M. Castells's perception (Castells, 2004) and the position of the British sociologist John Urry (Urry, 1999), according to which peripheral regions will be able to preserve and actively participate in the general flow of globalization through the "network". According to Urry (1999), the global flows are rather shifting from the western part of the world to its southeast. Which of the two interpretations of the geo-prospects of the network society will be more relevant to reality, it will show the future. But it is a fact that, in the context of globalization, modern social space is increasingly becoming a network instead of its traditional hierarchical organization.

4. Extra-territorialization of individual human identity

Beck (2002) called "polygamy on the place" (Beck, 2002: 17-44), the process of extra-territorialization. The globalized social space is causing profound changes in the identity of modern man. How and why does the process of extra-territorialization, which affects the core of a human identity?

For modern man, his fixation in space, in the context of the "HERE", referring to his own bitterness, is increasingly lacking in stability, in the sense of long-lasting staying and immobility in space. Globalizing man's being as a place without a specific place created a person who decontextualizes his activities: he maintains fleeting relations with relatives, relatives, friends and/or neighbors, and at the same time intensively interacts with people who are strangers, strangers and too distant from him.

5. The risk as a major category of a globalized social space

Petrol from Iran, castoff computer from Japan in the roadside gully, the plane from New York departs two hours late because of the overflowed air traffic at J. Kennedy, from which a plane takes off every minute. In fact, this is part of real globalization, which is as interesting as analysis as a scientific phenomenon, so sometimes it is painful as a presence in the reality of the real person. As the social space is globalized, the risks in it are globalizing. They arise at one point or another in this space, but because of its connectivity they resonate easily and unconditionally in all of them.

Beck (2001) is author of the term "global risk society". "The risk is not harmed, it is an expectation, a guess, a calculation for damage. It is an expected state of events after a certain activity, the consequences of which would eventually be detrimental" (Beck, 2001: 8). Beck writes: "The risks, however, threaten with destruction. The risky discourse begins where trust in our security ends and ceases to be adequate at the time of the onset of the potential disaster" (Beck, 2001: 201).

Scott Lash refracts risk through the prism of “risky culture” (Lash, 2000: 47). The culture identified as a risky could be understood in the cultural context of the society in which the potential risk poses a risk. It is thought to be a state between security and destruction when the perception of impending risks determines the thinking and action of society and even of the individual. Our perception of risk involves the temporal constructs and states - past, present and future.

The concept of **risk** reverses the relationship between time structures. Its place as a reason for the experience and the action of today is occupied by the future, videliced, from something non-existent, fictitious or projected. We think, we analyze uninformed fictions, our consciousness continues to constitute a possible existence. Human consciousness is set to “promote” the apocalyptic perspective or the possibility of realizing a risky situation that is just an assumption, such as the assumption of drastic changes in the climate and expectations for events that would occur in the natural and social world. On the other hand, today’s societies are trying to predict every event that could and should happen in social and personal space, to calculate it in time and place. The risk of confusion, failure or postponement of a particular event or condition causes discomfort and collapse in predicting the future, defining a negative attitude towards the expectation of the future. Koprinarov (2013) combines the initial perception of risk with the a priori experience of uncertainty or even fear. “Despite the changing contexts, into the root of the risk stands a mandatory quality of the situation which causes the awareness of risk – the need to make a decision with available uncertainty in the future” (Koprinarov, 2013: 97).

The existing risks – are fears, risks associated with the preservation of life from the complex social, emotional, natural and physical situations in which man/society falls. Existential risks are a relatively new phenomenon. This is also part of the reason we learn to distinguish them from other types of threats. We still do not have mechanisms – if only biological or cultural – to manage these risks. Our intuitions and strategies have been formed on the basis of our long-standing attempts to combat conventional threats such as dangerous animals, hostile individuals or tribes, poisonous food, car crashes, Chernobyl, volcanoes, earthquakes, the First World War and the Second World War, influenza epidemics, smallpox, plague, spin, etc. Disasters of this kind are commonplace, and in the course of their evolution, man has developed mechanisms – successful or not – to deal with them. The tragic outcome of such events relates to those directly affected by them, not to humanity as a whole. Even the most devastating of these crashes are like “wrinkles on the surface” (Bostrom, 2002) in the great sea of life. Wars, natural disasters and diseases affect an important person or a group of people, but in general the total amount of human suffering and happiness has no lasting effect on the fate of our species. Except for comet or asteroid-related earth-related collisions (an extremely rare event), they usually do not carry significant existential risks to man until the middle of the 20th century. “The first person to put humanity at risk is the inventor of the nuclear bomb. At that time, it was assumed that the explosion could come out of control and ignite the atmosphere. Although today we know that such a result is physically impossible, this assumption itself makes the risk of existential” (Bostrom, 2002: 4). For there to be a risk at a certain level of knowledge and understanding, it is sufficient to assume the possibility of destructive consequences, even if later it turns out that there really was no chance or danger of something bad, tragic or apocalyptic. When we are not sure if something is actually an objective risk factor for the whole, the probability of being a risk factor at least at a subjective level is great. Subjectivity, of course, is what underlies our decisions. At any moment we need to use our best subjective assessments of objective risk factors. Because subjectivity anticipates the possibility of crash or problem.

The existing risks threaten all people and the fight against them requires international efforts. The respect for national sovereignty is not a legitimate excuse “to refuse” to take countermeasures against great existential risk. If action is taken in the prospect of future generations, the damage caused by existential risks increases under the influence of another factor

– whether or not we calculate the future benefits. The geopolitical decisions taken today to work tomorrow are crucial to the future of the social space and the people living in it. Future risks globally are the fruit of our decisions for action we take today.

6. Segmentation and new boundaries in the global space

The globalization encompasses the world in a unified system, but it does not make it unproblematic and conflicts. It unites but also segmented the social space. Segmentation in the social space of modern societies has another reason – mass emigration. Emigration, this most massive manifestation of modern man's mobility, is a factor that is caused by the dropping of some of the traditional frontiers around the world, but at the same time it is a factor that produces new boundaries. The problem is that the West is particularly attractive for mass emigration from the poor. There are millions of people coming to the rich West, who are most often holders of religious values and cultural traditions that differ sharply from those of the "local" population. Thus, the social space of these societies is highly segmented, with difficult boundaries between communities.

The mass mobility in the form of emigration flows most often leads to the emergence of new-type boundaries in modern societies: "The modern mobility is marked by a distinct antinomy: removing borders and at the same time generating other boundaries (both in the space of human coexistence and inside in man). Through its three major contemporary ingredients – mass tourism, migration and virtual surfing – mobility produces physical, social and cultural contacts with historically unprecedented scale. But at the same time, mobility drives this turbulent giant "mix" with strong conflict potential" (see Koprinarov, 2010a).

The concomitant living together of extremely different social groups is a difficult process. It very often and even inevitably leads to conflicts. Thus, globalization seemed to stir up the "spirits" of the political-religious-ideological doctrines that were at the root of human division and which seemed to have been "frozen" and "quenched" for a while. The problems arise from the fact that as a result of the great emigration mobility, life in rich globalized societies begins to acquire the character of life among foreigners. And this life turns out to be tangled with difficulties and conflicts. It often turns out that it is easiest to live tolerantly and confrontally, on both sides of a clearly marked line. Living in "cohabitation" is inevitably caused by difficulties, dramatic events, conflicts, but that does not mean that we should not seek common ways of dialogue and compromise.

The stranger is a person who for some reason is very different from the values of the society in which he resides. It is a person who lives in a parallel reality of presence and absence, of alienated presence in the social space of a society. The image of the alien is a generalizing characteristic and denotes any specific environment and space that is different from the acquaintances that place a particular social group in its development and history.

The social group generally appears to be a "closed society" type in which every outsider, everybody coming from outside, is a foreign element that is slowly admitted within the group (Schutz, 1999). Schutz (1999: 54) writes: "In every social group, at some point in its history, is appeared a stranger. The stranger is the bearer of the different, unknown". The stranger is not a person in his own right, on the contrary he has very clear coordinates for where he's gone. The clearest and specific thing the foreigner realizes is why he has left somewhere, not "a purposeless wandering hermit" (Schutz, 1999: 67). This awareness of the departure, abandonment, even the attempt to erase the existence "before" and "there" in the previous group is experienced as a drama. This is the drama of the abyss of the lack of familiarity, of the fit to the stranger. Drama even from the fact that it no longer speaks its own language directly. On the other hand, today, the mobile person "successfully" overcomes the drama of the lack of the presence of "theirs" through virtual social networks, mobile telephony and the Internet. But this type of communication is

related to another drama about the personality - the inability to “touch” your interlocutor or the purely tactile feeling of lively presence.

When the stranger enters a foreign social group, he appears as a stranger, a stranger, the one who engages in a kind of invasion of the alien group or group. “Initially there is a common confusion and a rejection of the stranger to be accepted, then a gradual rearrangement of positions, relations and priorities within the group takes place, eventually leading to gradual normalization, calling with the position or positions.” (see Dichev, 2008). This peculiar experience of “intimacy and proximity” brings a stranger to the perpetual state of a guest, a “tourist,” to someone who is here, but perhaps for a while. According to Schutz (1999), the stranger is a disinterested spectator, just an observer on the stage, which is actually the social group. She joins her but does not belong to her.

Ivaylo Dichev (Dichev, 2008), in an article published in the e-journal *Liberalen pregled* (Liberal Review) identifies four phases through which the individual migrant passes before it can permanently settle in the social group.

The normalization, however, is a long and difficult process because both the stranger and the group in which it integrates are carriers of group memory. In the history of the band there are so many things, memories, emotions, traditions, customs that in most cases remain very distant to an anonymous. Just as every human has his own personal story that communicates with the band as part of group history, the stranger tries to understand this story in part, but in most cases instinctively tries not to fit it completely. This peculiar experience of “intimacy and closeness” brings an anonymity to the perpetual state of a guest, a “tourist”, to someone who is here, but perhaps for a while. For Schutz (1999), the stranger is an uninterested viewer, just an observer on the stage, which is actually the social group – to which he joins but does not belong to it.

Dichev (Dichev, 2008) identifies four phases through which the individual immigrant passes before being able to settle permanently in the foreign social group.

The first phase is a “*Dream*”, which is an idealized image of the “foreign” place in the stories of people who to a certain extent have managed to realize their own social existence without any particular complications; or the fruit of the media presentation of the facts of the “other” reality. Consequently, it is most often that you are left to live, work, learn, or even just integrate into the completely unknown environment, it is not as easy as, for example, “go on a trip.” Dichev (2008) writes: “We did not encounter a case of a person who had previously tried to learn the language of the country where he would emigrate. Language preparation takes years and the decision to depart according to our stories is taken within the limits of the month” (see Dichev, 2008).

The second phase is a “*Period of invisibility*” - this is a period when the immigrant has not yet become part of a social group, has no social group space, is not yet the official “stranger”. He is an anonymous, silent observer of social processes (he does not pay taxes and insurances, he has no address registration, walks with a phrasing in his pocket, and makes naive attempts to learn the foreign language correctly). Anonymity sometimes does not end, even if the immigrant has started work. “The question is not just to survive, but to save money, and it is only with extra load. Social or labor rights are only for the locals, not for the newcomers who incite contempt with their obedience and undermining civil standards in the host country, from where the anti-immigrant sentiments” (see Dichev, 2008).

The third phase is an “*Ambiguous Integration*” – during this period of stay abroad the immigrant swings like a boat into “stormy waters”. This is the state, and the period in which, in principle, it is most clearly preserved in his mind as a possible end to the transition to legal naturalization, to the already well-known social space. On the other hand, during this period, the

purely psychic immigrant tries to preserve and retain his intact mobility, i.e. he leaves open the emotional door to return “back” to his home, acting in his mind as a firewall to be lean on hard times without being ready to go back home, although he clearly realizes that the place abroad will forever be and will remain a mobile territory to which the stranger will always be.

The fourth phase is a “*Triumphal Return*” – it does not always look like a prospect, but for those immigrants who have failed to find their way out for one reason or another, this is the most appropriate option. “At home” (see Dichev, 2008) – is initially experienced as a crisis or defeat, no matter even when the purpose of “outdoors” was simply financial migration – making money. Often, in the migrating / mobile person there is the feeling that he/she may have “gotten” more. There is a new moment of crisis – integration into the “old” community, the accustomed to previous habits, and the fact that man is forever “there” at some point on the border, between different realities. At the boundary of memories and images, of the lived and missed moments of one’s own life, a field of timelessness is formed in his mind which he will never again experience, but will always be up to date. This emptiness is also the immigrant’s drama – stranger. While in the above cases the immigrant’s situation is analyzed as a case study of the mobile person, Bauman finds the figure of the mobile person under other characteristics - as a “tourist”, “a wanderer” and a “neighbor” (Bauman, 1999: 201-208).

7. The mobile human

The world in which we live is a world of movement, a world in which everything is dynamic and often leaves in our minds the image of chaotic and disordered in our happenings. The world today is mobile, highly mobile. This peculiar definition of reality carries at least two meanings:

- On the one hand, “this” world is a world of continuous, rapid change. Perhaps the hallmark of this movement is the words of Toffler (1970: 7), who defined the life of modern man as a life in a permanent “shock of the future”, which brings renewal that makes it difficult human adaptation;
- On the other hand, Anthony Giddens (in co-authorship with Michael Duneier and Richard Appelbaum) illustrates the mobility of the modern world with the definition “If we imagine the whole history of mankind as one day, agriculture is invented at 23.56 hours, and civilizations – at 23.57. The development of modern societies begins only in 23 hours, 59 minutes and 30 seconds! Still, over the last thirty seconds of this “human day” perhaps more changes have occurred than all the time before them” (Giddens, Duneier & Appelbaum, 2011: 123). The dynamics of change in our times is so great that two “neighboring” generations live so differently as if they were living in different centuries.

But when our time is defined as a time of mobility, this designation is not only in a metaphorical sense. The modern world is mobile in both the transport and the direct meaning of the word - today people are as if they are constantly on wheels, on airports, on high-speed road or on electronic highways, and so on. Bauman says that the life ambitions of today’s man “Most often are expressed in the terms of mobility, freedom in choosing the place, traveling, exploring the world” (Bauman, 1999: 145).

However, tourism and occupational mobility are only one of the many dimensions of modern mobility. Meanwhile, millions of people emigrate from native places and countries to bring their lives to other parts of the planet. Each of these mobility trends produces dual effects - on the one hand, it leads to the mutual opening of the world, to the dropping of many of the traditional borders between states and people, but on the other it produces new frontiers and conflicts.

Bauman (1999) provides a good example of the human dimension of globalization, outlining the emerging new sociality among some modern people. He cites Agnes Heller (see Bauman, 1999), who in turn tells of a business woman who speaks five languages and has three apartments in three different places. “The type of culture in which it participates is not a culture of a certain place, it is the culture of time. This is the culture of the absolute present. Let’s accompany her on her constant journeys from Singapore to Hong Kong, London, New Hampshire, Tokyo, Prague, etc. She stays at the same Hilton hotel, eats the same lunch sandwiches, or if she eats Chinese food in Paris and French – in Hong Kong. It uses faxes, phones, computers, looks at the same movies and discusses the same problems with the same people” (Bauman, 1999: 114-115).

The contemporary man, though still not at the scale Bauman’s character (Bauman, 1999), is relieved of locality and of his “statehood”, gradually acquiring a cosmopolitan consciousness. In other words, a state of consciousness that challenges any territorial, national, state, or geographical confinement. Cosmopolitanism denotes the feeling of belonging to the world and the commitment to universal values. It is a sign of the moral maturity of mankind, overcoming the limitations and intolerance of such antipodes as racism, irrational patriotism and nationalism. The cosmopolitan personality is or, at least, is making ever more serious attempts to engage in human causes, while also enjoying deep respect and recognition for existing cultural practices. But it is also necessary to say that cosmopolitanism is eclectic in its own way: its forms of expression are constantly changing, as if without its own center, the cosmos of the cosmopolitan consciousness is a center which is in constant motion. At the same time, the cosmopolitan consciousness of man does not release him from calling them non-cosmopolitan attachments. Even cosmopolitan in spirit, individual human subjectivity will always be a carrier of specific characteristics derived from origin, from bio-anthropological affiliation, from value and moral specifics. But they are not leading. These specifics are rather the individual nuances in the richness of the cosmopolitan personality. The criticism of the global cosmopolitan community is that it is not enough to simply be imagined and propagated by the various calves, info and mass media. And it is necessary for mankind to put the strong foundations of wider political unions, to embrace more and more diverse types of cultural communities. This criticism is reasonable.

Indeed, the process of cosmopolitanism is in its beginnings, but in general it is irreversible in its idea. This process is and will be accompanied by inevitable contradictions and difficulties coming from different directions. There are many problems that will be encountered and which must be overcome. Some of them are the following: the post-nationalist movements and the confrontation in the social communities implanted by them; ethnic xenophobia; historical prejudices that are remnants of distant ages in the consciousness of people living in the 21st century.

Along with all the challenges (positive and negative) arising from globalization, which change people’s way of life, with a history that is unknown in history so far, this dynamism first reflects on the human soul. It turns out that globalization, mobility, the dynamics of time, as they are subjected to sociological or philosophical analysis, are so much the subject of psychology. Today we talk about mental disorders such as anxiety, panic, depression, etc., which show how uncertain the modern man is from this dynamically changing setting around him. A person now lives in a compressed time, often having to perform several operations – for example, by talking on the mobile phone to search for information on the Internet and at the same time often reading in a foreign language by considering the information he reads. All of this is extremely heavy on our minds. Such accumulated over-fatigue and over-stress have led to the creation of a concept like burnout.

8. The mobility – Theme and paradigm of social knowledge

The mobile person becomes more and more important as a topic of modern social research. In connection with its study, specialized academic centers are created, scientific journals are published, congresses are held. At the same time, mobility is beginning to impose a new paradigm in the social sciences. One of its first authors is the well-known British sociologist John Urry (Urry, 1999). Urry considers it necessary to formulate such a paradigm because, in his view, the mobile person with his continuous spatial mobility modeled and modified modern societies so that they became difficult to reason in the framework of the present paradigm. Urry believes that any attempt to analyze or study globalization and global change is the same as analyzing and exploring “mobilities” and “mobility” (Urry, 1999: 49), which “are the basis of social life and should be the basis of sociological analysis” (*Ibid.*: 49). The author believes that previous sociology has neglected people’s “mobility”, such as compactness or mass, as well as autonomy or “self-mobility” (Urry, 1999: 49). This lack of interest in the prior sociology of an autonomous personality could be explained by the lack of unregistered, important social personal interactions. Still, this new mobile person lives in some societies that are less likely to “reshape”, so Urry (1999) allows himself to continue to use traditional concepts and ideas for the civil society. But the image of this society through his gaze is more refined. The difference, he says, is that: on the one hand, this society allows for a greater and more easily achievable opportunity for political change as well as for more active participation of the autonomous mobile individual and his influence on real politics; and to release from the sphere of state control and to create a kind of mobile technological social control from or through “mobilities” or through all those new boundaries and dependencies that originate from them. The latter are new forms of habiting man and the space around him from: a light car that radically changes the social spatial human being, through the media (mobile or virtual) to ideas, possessions and information, as well as the resources needed for their production, and then for their exploitation. These nobilities form the need for the already mentioned new paradigm for social research.

This, so to speak, a new “sociology beyond the enduring societies” (Urry, 1999: 10) through the “mobilities” (*Ibid.*: 49) broadens the latest debates on the globalization and theorizing for and on the modern way of life. By providing analysis, it is revealed how mobilities rebuild social life in terms of inequalities in it (inequalities that arose from the difference in time, space, space, objects, etc., in terms of travel, changes in their ideas , images, messages, waste products and money across international borders, as well as the consequences of these mobilities, which we will have to break through our experience gained over time, space, our way of living, or Ignorance us). The changes that globalization has brought about in our societies have led to “Dismissing the roles of the traditional definitions of the notion society - it is increasingly difficult to give some static definition of it” (Urry, 1999: 15).

The societies increasingly need to be characterized by flexible expressions such as: organic, functional, integrating and reproducing entities. And what imposes these flexible terms is the dramatic increase in the flow of trans-and over-national forms of associations, so the traditional notion of society becomes even less plausible. What then happens with regard to the function of sociology, since it is the science that can best answer the question of what is happening to human sociality? For Urry (1999: 7), this is the challenge to the new sociology. It offers a peculiar manifesto to create a scientific social paradigm for the study of what is emerging as “post-society”. The mechanism, and perhaps the language in which we can read the coordinates of this “post-society,” are the so-called “metaphors” (Urry, 1999: 10). Urry argues that some metaphors are “scientific” (Urry, 1999: 29) more useful than others. He intends to overcome the static and centered concept of “society” more useful than others. He intends to overcome the static and centered concept of “society” (Urry, 1999: 29) with the help of metaphors indicating different forms of mobility. The metaphors developed in the theory of J. Urry reflect the movement not only of humans but also of “non-human hybrids” (Urry, 1999: 29): for example, “information,

commodities, even the crises” (Urry, 1999: 30). The most important of these mobile metaphors in Urry’s project are “networks, streams and periphery” (Urry, 1999: 32). It can be said that Urry is the first since Castells (Castells, 2004), a social thinker who shows that thinking through concepts like “network” (Urry, 1999: 32), provides a number of advantages over large structure ideas that are more centralized and less flexible than networks themselves. These networks “produce” and are derived from complicated and long-lasting connections that pass through space and time between peoples and “things” (Urry, 1999: 34).

The flow of people, money, information, commodities, crises, etc. are “moving”, “entering” and “coming in” (Kingsley & Urry, 2009: 64) in the social landscape, “travel” (Kingsley & Urry, 2009: 64) inside and outside the societies.

In *Sociology Beyond Societies: Mobilities for the Twenty*. J. Urry (Urry, 1999) uses these (and other) mobile metaphors to address various issues related to travel, senses, time, housing, citizenship, etc. The common thing here is that there is a constantly changing worldview. Urry gives considerable room to explore the means for human mobility, highlighting the extremely important “role of the vehicle” (Urry, 2009: 98). Unlike all other times, in the modern age man can rely on fast-moving vehicles – trains, planes, cars, etc. As if they allow a person to live a little longer, saving him from time to carry your own body from point **A** to point **B** at a faster speed. It would not have happened to the same degree of security, speed, possibility of carrying additional luggage if the man relied solely on his own strength. Vehicles are at the root of modern human mobility by reducing the lost in ineffective times that man can carry himself “here” and “there” into space. At the same time, they expand and divide social spaces, making them more accessible and unlimited. Moving through social space, labor, or any other kind of human activity is about ‘staying’ or living in a place. The idea for “housing” (Kingsley & Urry, 2009: 67) is somewhat close to that of Martin Heidegger (Heidegger, 2010). As far as the dwelling is a place in which “the man remains, he finds himself and manifests himself freely, without any worries, his own intimacy” (Heidegger, 2010: 20) or expresses and feels comfortable – “the dwelling is a kind of human continuation” (*Ibid.*: 20).

Urry and Kingsley (Kingsley & Urry, 2009) point to the following problematic processes that will disturb the future of our mobile societies: global warming and the global consequences of it; oil supply problems, as well as the distribution of spheres of influence over it in the future; enhancing digitization in many different aspects of economic and social life as well as problems surrounding the recycling of unnecessary electrical products; massive population growth in the world, etc.

The theory of Urry has had a serious criticism lately. A debate in his theory provokes the theses related to the idea of “forming a new paradigm” (Urry, 1999: 5), with which to explore the social space in the conditions of accelerated and mass mobility. According to Andrew McKinnon and Marta Trzebiatowska (2014: 67), Urry has not sufficiently clarified what these post-societies will be beyond the static. McKinnon and Trzebiatowska are analyzing Urry’s *Sociology Beyond Societies: Mobilities for the Twenty*, and wrote: “In discussing travelers, John Urry (Kingsley & Urry, 2009) makes a significant analysis of tourists, travelers and tourists, but without valid reason refuses to theorize the various types of “forced” migration that causes at least 150 million migrants worldwide” (McKinnon & Trzebiatowska, 2014: 69).

On the other hand, part of the comparisons that Urry makes purely social, using examples of mobiles such as “marching soldiers”, “fighter jets” (Urry, 1999: in McKinnon & Trzebiatowska, 2014) should not be used as the key moves themselves, “They would sooner rather than be “launching a missile” (Urry, 1999: 79) are social activities or activities” (McKinnon & Trzebiatowska, 2014: 75).

In other words, it could be said that Urry presents a peculiar manifesto of a sociology adapted to the 21st century, using as an example the mobilities that the 20th century people used.

McKinnon and Trzebiatowska (2014) also criticize the lack of a clear statement, which is only implied by Urry (1999) regarding the movement of cash flows in the global financial system. And the latter is certainly one of the most dramatic and important spheres in the post-social space of global societies. Irrespective of the critique of Urry's theoretical platform, it is a good incentive for activating search in modern social theory. The mobility of man in the age of globalization becomes a factor that will increasingly change the characteristics of social space and, with it, the structure of society. The scientific toolkit, which has worked well in a relatively sustainable society, will become increasingly inefficient in view of the ongoing and deepening changes due to the increasing mobility of modern human.

9. Conclusion and discussion

The theme of a globalization as a process causing drastic changes on human beings is up to date, controversial and problematic. The term "Global Problems of Human" is increasingly used. These global problems to or in front of the mobile are happening in social spaces, the most dramatic ones being:

- Climate change, climatic cataclysms and environmental problems – climate migration;
- Increasing the population of the planet and reducing natural resources, a problem feeding the population of the planet.

It is difficult to find definite solutions to the problems that arise now and in the future. Many of these problems are unknown to this extent for which humanity has not had any practical experience so far. For example, climate change and the natural disasters caused by them, which are yet to generate huge migratory waves, give rise to both political, legal and economic as well as psychological, cultural and educational issues. For example, questions such as:

The climate Migrants. To what extent are the social spaces of some countries ready to accept unreservedly the citizens of social spaces to other possessed? With the climate change and the climate migration, is it possible in the future to talk about state borders? How much globalization can the human soul suffer?

10. General conclusions

The article presented an analysis of the reminiscences of a globalization on the life of a modern human. How the structure and characteristics of the social space have changed under the influence of a globalization; how human has become a totally mobile or mobile object. In conclusion, we could summarize. The social space has been dramatically changed under the influence of a globalization. The latter creates the conditions and gives a chance to the unknown mobility human so far. But alongside this, in equally unknown scale, it produces random occupations that are the source of alienation among people. The globalization ruins many of the boundaries typical of traditional societies. But it also ruins the limits of the risks, forcing the modern human to live in a society that is labeled with global risks. From the point of view of its anthropological implications, globalization cannot be judged by the terms of comfort or apocalypse.

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Gender Differences in Value Orientations and Motivation Among University Students

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Abstract

The purpose of this study was to examine gender differences in student's value orientations and the role of parental educational influence, specifically the question whether those affect the level of undergraduates' academic motivation. The Work Importance Study and questionnaires assessing the professional values and academic motivation were administered to university students (208), males and females from South-West University of Blagoevgrad. The results showed that there were gender differences in social orientation. Women scored higher on social values than men did. Among the value orientations, self-orientation and material orientation were found as great importance, predicting university students' expressed choice for their self-actualization.

Keywords: value orientations, professional values, academic motivation, university students, gender.

1. Introduction

Presented article introduced the traditional, theoretical and at the same time practical issues. Certainly, this relates not only to Bulgaria but also to other countries around the world because societies most likely, are regardless of their cultural characteristics and should be interested in how young generations perceive themselves or find their place in the future. The recent socio-cultural condition in Bulgaria, characterized by the transformation of the economy, the political and the people's life, leads to a significant change in the person's value orientation. Living standards and financial situation in Bulgaria are low compared to most EU (European Union) countries.

What do students see in their future career? Which values dominated their professional lives? Do they appreciate self-fulfillment and intrinsic satisfaction or only economic rewards and material security? The answers are significant not only from the theoretical point of view but for their important implications for the strategies of professional institution. One of the reasons it is important to analyze motivation is because of its significant influence on students' academic work and in their achievement. As a consequence, value orientations and motivation are two variables for joint study.

People aim for different rewards based on their divergent work values. In general, work values can be defined as each worker's desired outcomes from his/her work. For example, some working persons might believe that monetary rewards are the most important outcomes of work. Other workers might emphasize intrinsic rewards, such as self-growth, attainment, and recognition from others, rather than monetary or extrinsic rewards (Ueda & Ohzono, 2013).

What are values? They are underlying directives to behavior; assumption on which constitutions, laws, and social mores are based; the "goods" for which humans strive or to which they owe allegiance. What are "goods"? Motivating forces that are intrinsic to human nature or to humanity's place in existence (Reichley, 2001). In both action and thought, people are affected by their past experience, cultural and social norms, and values. They shape attitudes and behavior over the course of people's lives (Schwartz, 2011). The changes in values have been observed across the world. Their shift has been attributed to several factors: younger people attending university courses; the increased use of new technologies, the political discourse of universalism, the benevolence values, etc. (Danis et al., 2011). According to Super (1970), values derive from needs and are more general than interests; work values are goals that one seeks to attain to satisfy a need. They are the result of interactions between the person and the environment (Super, 1995). According to Roe and Ester (1999) work values have a more specific meaning than general values and are related to working activity and general values.

The most typical classification of work values is a two-category system used to describe intrinsic and extrinsic work values (Gahan & Abeysekera, 2009; Hegney et al., 2006; Hirschi, 2010; Vansteenkiste et al., 2007). Extrinsic and intrinsic values are not opposite ends of a continuum, but rather two dimensions of work values that are usually somewhat positively correlated in empirical studies (Johnson, 2005). Professional values are a reflection of the value that a person ascribes to work, the meaning that a person attributes to that work, and a person's humanistic values. Work values are thus concerned with how an individual will demonstrate interest in the work at hand at the level of values (Tutar & Yilmazer, 2012).

University is a time in life when students are clarifying not only what they value in their lives, but also what they value in work (Duffy & Sedlacek, 2007). University students are in the developmental stage of emerging adulthood – between adolescence and adult life. This period is characterized by the formation of personal identity, and career decision-making (Hunter et al., 2010). For example, a study by Duffy and Sedlacek (2007) found that university students most important work values in their long term career choice were intrinsic interests (i.e. job itself, autonomy), high anticipated earnings, contributions to society, and prestige. In addition, university students (men) were more likely to support extrinsic work values (i.e., high anticipated earnings, availability of job openings) whereas university students (women) were more likely to support social values (i.e., contributions to society, working with people).

The work values are closely related to the career choices, so the study of work values in university students becomes important (Duffy & Sedlacek, 2007), especially for human resources personnel. Because each subculture defines what appropriate behavior is for its members, individual behavior rests upon the value system. Variables such as sex, age, socioeconomic status are expected to be major determinants of the value a person hold (Baytchinska, 2011; Garvanova, 2013). The more important a value, the more pronounced should be the influence on satisfaction of its perceived attainment possibilities - this is in full agreement with the theory (Sverko et al., 1995).

On the one hand, youth is associated with importance for ability, independence, achievement and self-assertion, and on the other hand a student expresses importance to the economic status, achieving professional success and personal development. In this context, the important value orientations in the process of the students' professional and personal

development in the Bulgarian university as measured by the WIS/SVP (Trentini et al., 2007) will be the focus of the current research interest.

Under the international coordination of Super's colleagues, a large international project called Work Importance Study (WIS) was initiated in which researchers from numerous countries all over the world were joined. The project's aim was to investigate the importance of work in comparison with other activities and the rewards that youth and adults seek in their major life roles, especially the role of worker. From the beginning, WIS teams paid particular attention to theoretical models and empirical methods pertaining to the assessment of values and work salience (Ferreira-Marcues & Miranda, 1995). Scientists from 12 countries worked together, but the most active were those from Australia, Italy, Canada, Poland, Portugal, the USA, Spain and Croatia (Knežević & Ovsenik, 2001). The origin of the Work Importance Study (WIS) was developed as a network of national projects. While WIS was under way, several psychologists (Descombes, 1980; Super, 1980) conducted parallel preliminary studies that built upon an earlier formulation (Super, 1949, 1973; Super & Bohn, 1970).

Definition of terms and concepts are the following:

Needs are wants (Maslow, 1954) manifestations of physiological conditions such as hunger, and related to survival. They are the result of interactions between the person and the environment (Super, 1995).

Values (Allport & Vernon, 1931; Allport, Vernon & Lindzey, 1960; Rokeach, 1973) are the result of further refinement through interaction with the environment, both natural and human.

Interests (Fryer, 1931; Sagiv, 2002; Strong, 1943; Wach & Gosling, 2004) are the activities within which people expect to attain their values and satisfy their needs.

According to Super (1995) theoretical formulation, interests are closer to actual behavior than are needs and values. Needing (lacking, wanting) leads to valuing something that seems likely to meet that need. Somewhat at this point rather abstract, as are the labels attached to values, for instance, "material," "altruistic," "power," and "beauty." Valuing material things may lead to seeking wealth; power, to seeking position of authority; beauty, to painting, gardening or just having an attractive home or workplace. People generally seek wealth through managerial, investment, and other presumably remunerative occupation, or perhaps in marriage; they may hope to achieve power in the ownership or management of an enterprise or in politics. People who seek beauty may be interior decorators, or sculptors. Valuing leads to action, and action involves occupation with an activity, which may be paid employment or voluntary participation.

Therefore, one practical implication of this theory of the structure of personality is that those who seek to understand motivation (why people do things) must study needs. On the other hand, those who want to understand what people needs will lead them to seek should study values. But most important in practice is to identify achieved goals as related to subjects' interests (Super, 1995). Values are intermediaries between motivation, interests and expectation, which direct the behavior of individuals in certain situations.

According to the gender roles traditionally established in the Slavic culture, we might expect that women would value more highly such qualities as Altruism, Social Interaction, Personal Development and Aesthetics, whereas men would give greater weight to Physical Activity, Authority and Autonomy (Sverko et al., 1995).

For that reason, the purpose of this study was to examine the relationship between value orientations and academic motivation among university students. The research questions are: 1) What is the prevalence of value orientations among Bulgarian university students? , 2) Is there a gender difference in students' value orientations? 3) What is the role of parental educational influence, and whether those affect the level of undergraduates' academic motivation?

2. Methods

2.1 Participants

About 208 university students filled and returned a battery of three questionnaires. The students from different study programmes (Psychology, Pedagogy, Mathematic and Economic) represent SWU “Neofit Rilski” from Blagoevgrad, Bulgaria.

2.2 Measurements

2.2.1 *Bulgarian version of the questionnaire WIS/SVP* examines the hierarchy and structure of professional values, based on a model in 21 scales of values, of three items each and reveals a five-dimensional structure (Trentini et al., 2007).

2.2.2 *Academic motivation* questionnaire for assessing the level of academic motivation (Radoslavova & Velichkov, 2005).

2.2.3 *Optimism/Pessimism* method for measurement of generalized expectancies for outcome valence (optimism and negative expectations) (Velichkov, Radoslavova & Rasheva, 1993).

3. Results

3.1 Demographic data

The total number of tested students was 208, administered from different study programmes, men (n = 64; 30.8%) and women (n = 144; 69.2%) of SWU “Neofit Rilski” Blagoevgrad. The study programmes were Psychology (n = 68; 32.7%), Pedagogy (n = 52; 25%), Mathematic (n = 41; 19.7%) and Economic (n = 47; 22.6%). Only fifteen students were married (7.2%) and 193 of them (92.8%) were single. Thirty-eight percent of participants (n = 79) were living in a small town, 23.1% (n = 48) in a village and 38.9% (n = 81) in a major town. The participants were currently unemployed (18 to 30 years old) university students (M = 21.24; SD = 2.56).

3.2 Bulgarian version of the questionnaire WIS/SVP

The Bulgarian version of the (WIS/SVP) examines the hierarchy and structure of professional values, based on a model in 21 scales of values, of three items each. The instrument determines the basic values, important for the individual in his job. This information could be used in career development, formation of business teams, creation of motivational programs or in recruitment and selection. The WIS/SVP scale includes twenty-one values: Ability Utilization, Achievement, Advancement, Aesthetics, Altruism, Authority, Autonomy, Creativity, Economic Rewards, Life-Style, Personal Development, Physical Activity, Prestige, Risk, Social Interaction, Social Relations, Variety, Working Conditions, Cultural Identity, Physical Prowess and Economic Security. The instrument contains sixty-three items. The items are sentence completions introduced by the incomplete sentence “It is now or will be important for me to ____.” Responses are on 4-point Likert scale of 1 = no importance; 2 = some importance; 3 = important; 4 = very important. The WIS/SVP can be administered to people of secondary school age, university students and employed adults. Administration time is from thirty to forty-five minutes (Trentini, Bellotto & Bolla, 2007). The study determined the reliability of the WIS/SVP by using Cronbach’s α coefficient. In the research the reliability indices of the five scales of Material Orientation, Self-Orientation, Independence, Challenge, and Social Orientation were satisfactory (.85, .80, .78, .71,

and .70). Data were statistically processed by means of SPSS. These five value factors are interpreted as values orientations and named:

Factor 1: Materialistic Orientation, defined by Economic Rewards, Economic Security, Advancement, Prestige, Cultural Identity and Personal Development. This factor is defined by “extrinsic values” that stress the importance of economic conditions and material career progress. An example of item is “A job in which I am paid enough to live really well”.

Factor 2: Self-Orientation, defined by Esthetics, Personal Development, Ability Utilization, Achievement and Advancement. All the values are inner-oriented goals important in personal development and self-realization, e.g. “A job in which I know by my results when I've done a good job”. Ultimately, this factor is defined by “intrinsic values” that are important in the satisfaction of higher-order needs.

Factor 3: Independence, defined by Creativity, Autonomy, Life-style, Authority, Social Interaction and Variety. This factor stresses the importance of an autonomous way of living, e.g. “A job in which I can decide how to get my tasks done”.

Factor 4: Challenge, defined primarily by Risk and then by Physical Prowess and Physical Activity. This factor shows a competitive type of orientation, e.g. “A job in which I can test the limits of my abilities”.

Factor 5: Social Orientation, defined primarily by Altruism, Social Interaction, and Aesthetics. This factor includes the group-oriented values, e.g., “A job in which I work with people that I like”.

The results show that the most important value orientation for university students was Materialistic Orientation ($\alpha = .85$) defined by Economic Rewards, Economic Security and Advancement. The second most important professional value orientation was Self-Orientation ($\alpha = .80$), defined by Esthetics, Personal Development and Ability Utilization.

Result of a t-test performed to discover differences that occurred between the five value factors scale WIS/SVP by gender. The results indicated that there were statistically significant differences between men ($M=24.13$; $SD=4.60$) and women ($M=25.65$; $SD=3.74$) Social Orientation ($t_{|102|} = 2.32$; $p=.02$). First, women scored higher on social values than men did. However, the group of male students ($M=21.89$; $SD=4.86$) valued Challenge Orientation (Factor 4) more than women ($M=21.17$; $SD=4.26$). For male students, it was important to be active in their work as in sport or other physical activity. This seems to fit a cultural stereotype of gender differences. For both genders was placed great importance of intrinsic values (Esthetics, Personal Development, Ability Utilization, Achievement, and Advancement). For these students future work is identified as a means of self-actualization, as a way of finding a life role, as a means of implementing one's self-concept. In fact, males had higher levels for Challenge value Orientation (Physical Activity, Risk and Physical Prowess).

The next step of total number tested students of SWU “Neofit Rilski” Blagoevgrad ($n=208$) was to discover differences that occurred between the five value factors scale WIS/SVP and different study programmes (Psychology, Pedagogy, Mathematic and Economic). The result of a *one-way* ANOVA performed to discover differences that occurred between the five value factors scale WIS/SVP by specialty indicated that there were statistically significant to study programmes differences in Materialistic ($F_{|201|} = 3.033$; $p=.03$) and Social Orientations ($F_{|204|} = 7.384$; $p=.00$). The study revealed greatest importance of Self-Orientation and Materialistic Orientation, whereas different study programmes scored low on Challenge. In Materialistic Orientation the students enrolled in Psychology major placed a greater emphasis on economic rewards and economic security than Mathematic major students ($LSD=.044$). Students enrolled in Pedagogy major attached a greater extent importance to the “instrumental” professional values than Mathematic major student ($LSD=.003$) (Table 1). Furthermore, the results of a Social Orientation indicated

that there were statistically significant differences between students in Psychology and Pedagogy majors (LSD=. 002); Mathematic and Pedagogy majors (LSD=. 000); Economic and Pedagogy majors (LSD=. 001).

Table 1. Variance analysis-one way ANOVA to Study programmes Differences in WIS/SVP

WIS/SVP	Study programmes	<i>M</i>	<i>SD</i>	<i>F</i>	<i>df</i>	<i>P</i>
Materialistic Orientation	Psychology	42.74	5.61	3.033	3,201	0.03
	Pedagogy	43.94	4.68			
	Mathematic	40.46	5.86			
	Economic	42.15	6.33			
Social Orientation	Psychology	21.57	4.47	7.384	3,204	0.001
	Pedagogy	21.10	4.50			
	Mathematic	22.26	4.71			
	Economic	21.39	4.46			

In particular, the students enrolled in Psychology major scored higher importance by Altruism and Social Interaction than Pedagogy major (see Table 1). In addition, students at Mathematic major placed greater importance than Pedagogy major on enhanced the social, economic and professional status. Also, students enrolled in Economic major attach more importance on working with other people than Psychology major.

3.3 Academic motivation

In general the analysis accepts the assumption that the academic motivation is part of motivational orientation targeted at the professional development of students (Radoslavova & Velichkov, 2005). The questionnaire for assessing the level of academic motivation gives an opportunity for researching the internal readiness of the pupils and the university students for active attitude towards the learning process. In the constructing of a method and in the psychometric indicators are laid allegations, which reflect an active attitude towards the educational process, internal self-discipline and pursuit of complementarity and expand of the gained knowledge. 11 statements have been formulated, which have content, answering the high academic motivation.

Regarding student' motivation, the analysis showed that about 39.9% (n=83) of the students had a strong, and 32.2% of them (n =67) had a moderate academic motivation. 24% out of the respondents required weak academic motivation and 3.8% of the student were absent. In conclusion, the analysis showed that young people dominate (72.1%) with a strong and moderate level of academic motivation.

Table 2. Independent samples t-Test related to father educational level in academic motivation

	Father educational level	N	M	SD	T	df	P
Academic motivation	Secondary education	153	21.67	5.54	2.87	200	0.005
	Higher education	49	23.98	4.69			

An interesting finding from this study was that parents' (father) educational level affects the level of students' academic motivation. Which means that the students with highly educated parent (father) are more academically motivated than the students whose parent has upper secondary education (see Table 2). In fact, the parent education exerts a stronger influence on the chances of students to receive higher education, as well as is associated with the family status.

It was performed an independent samples t-Test to assess possible differences in the means of Academic motivation among men ($M=21.13$; $SD=5.55$) and women ($M=22.58$; $SD=5.31$). There were no significant differences between genders. Also, the result of a t-test related to mother educational level in Academic motivation showed no significant differences ($M_{|secondary|} = 21.95$; $SD_{|secondary|} = 5.37$) ($M_{|higher|} = 22.68$; $SD_{|higher|} = 5.58$).

Finally, the results show that for Bulgarian university student's higher education is the ideal. Young people are motivated to learn, which is associated with the pursuit of self-improvement and self-fulfillment. Students with father higher level of education, expressed greater motivation focused on developing skills, knowledge and professional qualities necessary for the university specialty than respondents with father secondary education ($t_{|200|}=2.87$; $p=.005$). One of the effective means of the formation of the motivation for study is the development of the self-control and self-estimation.

3.4 Optimism/Pessimism (negative expectations)

Pessimism and optimism are considered primarily as cognitive constructs associated with the activity or passivity toward the future, underestimating the volitional factor in both attitudes. The roots of optimism are in the peculiarities of individual development in childhood and the practices of parental care and family education. Negative expectations are secondary. They are formed in adulthood through the gradual and inevitable accumulation of negative life experiences. Optimism can be defined as a stable personality trait related to positive expectations regarding future events. Optimists are people who expect that good things will happen to them, while pessimists expect bad things to happen. The roots of these constructs are theoretical and empirical studies on motivations and how they are expressed in human behavior expectancy-value models of motivation (Scheier & Carver, 1985, 1994).

The method for measurement of generalized expectancies for outcome valence Velichkov, Radoslavova, and Rasheva (1993) give an opportunity for researching the levels of optimism and negative expectation of the university students. In the theoretical constructing of a method and in the psychometric indicators are laid seventeen statements, the scale of optimism is 10 statements and a negative expectation is seven. Responses are on 5-point Likert scale of 1 = no agree; 2 = disagree; 3 = some agree; 4 = agree; 5 = very agree.

Regarding student's generalized expectancies, the results showed that about 70.2% of the university students had an average level of optimism, 27.4% of them had high level of optimism and only 2.4% of the students had low level of optimism. The results of this study further revealed an average negative expectations level among 71.2% of the students and 16.8% of them had high negative expectations level. The low negative expectations level was 12.0%.

It was performed an independent samples t-Test to assess possible differences in the means of optimism ($M_{|men|}=38.08$; $SD_{|men|}=5.85$) ($M_{|women|}=38.18$; $SD_{|women|}=5.17$) and negative expectations among men ($M=20.23$; $SD=4.55$) and women ($M=20.40$; $SD=4.35$). There were no significant differences between genders.

The correlations matrix using *Pearson r*, showed that there was a positive and significant correlation between five value factors, academic motivation and optimism; optimism and respondents age ($r=.19$; $p=.007$) ($p < .01$). Also, the results showed significant correlation

between factor5 (Social Orientation) and negative expectations ($r = .17$; $p = .016$) ($p < .05$). Meanwhile, there was a negative correlation between optimism and negative expectations ($r = -.33$; $p = .000$) ($p < .01$). The results further revealed a positive and significant correlation between academic motivation and optimism ($r = .31$; $p = .000$) ($p < .01$); factor2 (Self-Orientation) and optimism ($r = .26$; $p = .000$) ($p < .01$); factor2 and academic motivation ($r = .22$; $p = .002$) ($p < .01$); factor4 (Challenge) and negative expectations ($r = .24$; $p = .000$) ($p < .05$). There are significant correlation at (.05) level between five value factors.

4. Discussion

This study came to address an important issue of understanding the value structure, motivation and optimism/pessimism of students. Furthermore, it shows significant differences between genders among Bulgarian university students that led the related to comparison and interpretation of value orientations of both genders.

But, some significant differences between genders did appear. In particular, the Social Orientation was scored higher by female university students than male students. In particular, men placed a higher value on the extrinsic aspects of work (for example living according to their ideas). In most of the value orientations women scored higher than men on social-oriented values, whereas men scored higher than women on Challenge value orientation. It is easy to assume that both Physical Prowess and Risk values would be higher for males than for their female counterparts. Accordingly Kaya et al. (2019), study longitudinally examined the influence of masculine norms and gender role conflict on eudemonic psychological well-being among young adult college men. Results demonstrated that both masculine norm conformity and gender role conflict were predictive of increased and decreased well-being among young adult men. Specifically, the masculine norms of power and playboy were negatively associated with prospective well-being. The low standing of Physical Prowess suggested idealistic rather than realistic attitudes toward work (Hornowska & Paluchowski, 1995).

There was a tendency, however, for women to score higher than man. In this study, women also placed greater importance than men on helping people and spending time with family (Altruism). Fletcher and Major (2004) discovered that both males and females achieved similar levels of altruism motives or work values. Vacha-Haase (1994) discovered that male had higher levels of altruism than females. Therefore, these results appeared contradictory to past findings. Moreover, Aesthetics and Social Interaction values might be more closely associated with female students. Moreover, according to the results of the study investigated the relationship between the university students' value orientation and their attitudes toward the environment, female students manifested a more positive and friendly attitude to the environment than did males students (Jahangiri & Zarei, 2016).

Presented Materialistic Orientation results with variance analysis-one way ANOVA and Least Significant Difference (LSD) shows that the students enrolled in Psychology and Pedagogy majors attach particular importance to "extrinsic values" that stress the importance of economic conditions and material career progress. Moreover, materialistic and pragmatic values might be more closely associated with Economic major whereas, Mathematic major students assign limited importance to Economic Rewards, Economic Security, Advancement, Prestige, Cultural Identity and Personal Development. The results of a Social Orientation indicated that students enrolled in Mathematic major placed great importance of the group-oriented values. Further, the Psychology major scored higher than Pedagogy major on social-oriented values (Altruism, Social Interaction etc.). Finally, the students enrolled in Economic major are characterized by the particular attention pay to personal ability, comfortable and safety environment.

An interesting finding from this study was that students with highly educated parents are more academically motivated than the students whose parents have only high school (secondary) education. Also, the analysis showed that young people dominate with a strong and moderate level of academic motivation. Further, the result shows that the university students had an average level of optimism and negative expectations.

Specifically, results indicate that students with highly educated fathers are more academically motivated than the students whose fathers have only secondary education. This could be attributable to the fact that as people become better-educated, their knowledge of the environment increases and a friendlier and positive attitude toward the environment follows. People's knowledge and awareness of the environment has a direct bearing on their attitude toward their surroundings (Jahangiri & Zarei, 2016).

Additionally, the correlations provide reason to confirm that respondents by Self-Orientation placed greater level on optimistic and positive attitudes toward work. University students characterized by Challenge type of orientation, more expressed negative expectations and attitudes derived from financial and physical insecurity than students characterized by Social Orientation. For example, people who have an optimistic orientation towards life tend to have positive expectations regarding the future, to realize that the desired is possible and to persist in their efforts. Pessimists, in turn, have negative expectations, strive less, tend to become passive and give up more easily on their goals (Norem & Cantor, 1986; Scheier & Carver, 1985). This study of data suggests that gender is probably not a determining factor for the positive and negative expectations of university students regarding their future experiences.

The national Italian study administered in 1995 with WIS/SVP (Trentini et al., 2007), shows the scores of university students lay in the following top values: Personal Development, Ability Utilization, Life-Style, Social Relations and Aesthetics. The least values that were endorsed by the study were Physical Prowess, Risk and Authority. Based on the results and considering each national sample (Trentini & Muzio, 1995) of Work Importance Study (WIS), the following characteristics of university students stand out: the *Canadians* are characterized by the great importance they attach to Authority, Prestige, Advancement and Economics (Economic Security and Economic Rewards in international use are combined as the Economic scale), whereas they rate Aesthetics, Life-Style, Social Interaction and Risk as less important. The *Italians* have a higher score for Physical Activity and Social Interaction and lower score for Aesthetics, Economics, Advancement and Prestige. The *Portuguese* respondents attach particular importance to Advancement, Creativity and Working Conditions, whereas they attach limited importance to Prestige and Risk. The *Croatian* sample is characterized by the particular attention respondents pay to Working Conditions, whereas they obtain lower scores for Authority, Autonomy and Life-style. The *Americans* attach considerable importance to Advancement, Authority, Social Interaction and Prestige and feel Creativity and Life-style are less important. The *Belgian* sample attaches considerable importance to Social Interaction and a limited one to Working Conditions. The *Japanese* students attach particular importance to Aesthetics, Risk and Creativity and limited importance to Advancement and Social Interaction. Last, the *Poles* consider Life-style, Economics, Variety and Risk to be more important, whereas they attach less importance to Advancement, Authority, Social Interaction and Physical Activity.

In sum, prevalence of intrinsic values (Aesthetics, Personal Development, Ability Utilization, Achievement and Advancement) and the low valuation of extrinsic values (Risk, Physical Prowess) may suggest a society in which material problems are considered unsolved and social conflicts absent or unworthy of attention. Young people not only emphasize the life of the spirit, but they also pay greater attention to material life and the quality of life. This is an important finding in that it demonstrates that income and permanent job was an important value for young people.

5. Conclusion

In summary, it could be said that young people, particularly students, are the great hope of Bulgarian society to implement cultural transformation and socio-economic progress. Bulgarian university students consider having a high standard of living, use all skill and knowledge in order to develop as a person to be more important, whereas they attach less importance to risky things, tell others what to do and physical prowess. This study demonstrated that professional values may be universal in nature but depending on other factor such as gender, study programmes, motivation, and expectation. An interesting finding from this study was that students as a whole reported more intrinsic work values and less extrinsic values. The prevalence of intrinsic values and the low valuation of extrinsic values may suggest a society in which material problems are considered largely solved and social conflict absent or unworthy of attention. The study revealed that young people acted and lived, according to their ideas. They develop as a person or design new things. In contrast our value hierarchy could be an expression of nonfulfillment of the values people feel are important. It could be that because the conditions for their fulfillment are not good and people stress their importance.

Of course, these results come with their own important caveats – they may not generalize to other groups beyond young Bulgarian men and women at college, and they are based entirely on participants' self-reports of their own values and wellbeing. Clearly more longitudinal research is needed, arguably using scales that are not phrased with an inherent bias against professional values, and also including outcome measures not only for the students, but also for those people who live and work with them.

However, in this case values could be interpreted not as generally positive objectives that an individual aims to attain but rather as expressions of aims that are not likely to be fulfilled. The shifting of gender roles has happened quickly. Men and women are still experimenting to their new roles and rules related to them.

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Democracy and Society

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Abstract

Modern societies have gone through a series of transformations through their history, each one of them presents its own processes, giving a particular effect in its evolution, which generates a culture and social structure, giving as a consequence forms of behavior, and cultural, which are reflected in the political, economic and social organization. To explain the behavior of contemporary society, it is necessary to present two important precedents, first the development of historical processes, and secondly the integration of cultural and social processes to the transformation of society. These changes are inscribed within the global sphere in an intimate relation with the effects of crises and the growth of capital, which forces participation within the models of accumulation that is to participate in a particular way in the general conditions of development of capitalism. However, the economic measures that this development requires are opposed to the culture and structures of Mexican society, which has caused the economic processes that mark the needs of capital to not be completed. However, identity exists as an element that crosses in a general way to the current society, which is reflected in the symbolic parts, through customs, traditions, ideology, etc.

Keywords: democracy, identity.

1. Introduction

Modern societies have gone through a series of transformations through their history, each one of them presents its own processes, giving a particular effect in its evolution, which generates a culture and social structure, giving as a consequence forms of behavior, and cultural expressions that are reflected in the political, economic and social organization. For which we will use a series of concepts that will allow us to understand the forms of organization and collective behavior that will lead us to understand the new forms of participation of a society that lives constant transformations in its political and social structures. The first of these concepts is that of democracy, which has become the backbone of the current society, based on the organization of citizens to maintain legitimacy, but also to ensure that their interests are reflected in the actions of citizens. On the other hand, it is necessary to define citizens as a fundamental part of the construction of democracy and transformations, through the idea of citizenship as an element of meeting interests that lead us to participation. Citizenship and democracy require collective actions, for which it leads us to the idea of social participation, this must be framed in the construction of the forms of organization and collective participation. The most important of these concepts will be the identity, conceiving a vision of a theoretical nature and through authors who discuss from the concept of citizenship, social subject and collective participation, these will become the concepts that we must address to understand the attacks of the development in the community that affect their daily lives.

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Finally, the community as a center of social participation, the action of citizenship and therefore the construction of identity, granting spaces, times and forms of construction of society, which will be one of the most significant elements of this work.

2. Democracy

In a broad sense democracy has been approached since antiquity, Aristotle considered it as part of the forms of government, from this the application of the idea of the government of the people has been sought, it is until the French Revolution when the idea is recovered of the participation of citizens in the relationship of government and governments.

Since its inception, the aim of democracy is to encourage citizens to participate in decision-making, which implies the need to establish social organizations, or mechanisms where the relationship between the governed and the government develops in a manner that subordinates to the rulers to the decisions and interests of the governed, establishing what is considered the common good.

Democracy becomes the substantial form of social organization and therefore of social participation, which is to be promoted through institutional action, however it is important to rescue cultural and organizational forms internally, rescuing traditions and the traditional forms of the communities.

In the development of society, the idea of democracy is diluted through the various processes, up to the structure of democracy to legitimize the actions of the rulers and move decision-making away from the governed, all through of representation.

In general, these two conceptions of democracy (institutional and citizen) are faced and never coincide in form and objective, the reason is central: while part of formal democracy the problem is legitimacy and legality, since it is found in the institutional part of society, the other prefers to find methods that lead to internal agreements, which allow them to maintain the identity and participation of society.

The discussion moves to the location of democratic relations, either in the institutional part or in the formation of social participation, which leads us to the conception of the individual: on the one hand we have the citizen, who is invested through a series of established norms and forms, through representative organizations, which oblige it to obey legally established rules and conditions, those that grant a series of benefits, such as rights and protections from the organisms and institutions that own society has formed, but also generate obligations, such as the obligation to participate, formally and morally, in the protocol of democracy, such as suffrage, recognition of governments and institutions that probably have little to do in life daily life of individuals.

“I’ll look like a typical sociologist if I start by saying that I propose dividing citizenship into three parts. But analysis, in this case, is guided by history rather than by logic. I will call these three parts, or elements, civil, political and social. The civil element consists of the rights necessary for individual freedom-freedom of the person, freedom of expression, of thought and religion, the right to property, to close valid contracts, and the right to justice. The latter is of a different kind from the others because it is the right to defend and enforce all of one’s rights in terms of equality with others and through legal procedures. This shows us that the institutions most directly associated with civil rights are the courts. With the political element I mean the right to participate in the exercise of political power as a member of a body invested with political authority, or as elector of the members of such body. The corresponding institutions are the parliament and the councils of the local government. With the social element, I refer to the whole spectrum from the right to a minimum of economic well-being and security to the right to participate in the

social patrimony and to live the life of a civilized being according to the current standards in society.” (Marshall, 1997: 302)

Freedom is inscribed as one of the most important elements in the construction of citizenship, as it becomes the cornerstone through which rights are applied and developed, thus building a line of collective action.

On the other hand there are a number of forms of participation of society that have been generated over time and have become timeless, since there is no record of their origin, as well as the rules that govern them; These forms of participation have been established in a special way due to the conditions that the community had to face, and they are also reflected in the daily life of the population that led them to establish a series of political-cultural elements where the conditions and ways in which they should be organized.

“Such is the case when the liberal” establishment “classifies phenomena such as populism as contrary to democracy due to its tendency to glorify leaders, its frequent disdain for institutional counterweights or its predilection for plebiscitary mechanisms of legitimation. But insofar as the populist challenges constitute a form of manifestation of the popular will, we must see them as part of the democratic game itself or, at least, as a byproduct of it. Populism is not a simple exterior, it can also be seen as a shadow or spectrum that accompanies liberal democracy and acquires an undecidable status in relation to it.” (Arditi, 2010: 19)

Understanding, from the above, a series of substantial changes in the processes of creation of elements of coexistence among individuals, we can establish that democracy has two main avenues, on the one hand there are the conditions where the institutions impose the forms and conditions of participation of the community, based on the figure of citizenship, where the norm imposes the ways in which participation must be developed, consequently, in most cases, it is through intermediaries. It is important to remember that there are various theories of democracy, and as noted above, only those that refer to the communities of the towns and neighborhoods of Mexico City are used.

3. Representative democracy

On the one hand we find representative democracy, where partisan organizations, as well as citizens, find forms of interference in decision-making government actions, through institutional methods. On the other hand there is participatory democracy that acquires particular forms of action.

“The current moment is characterized by the search for a new institutionality for democracy that is capable of attending simultaneously the principles of recognition, participation and redistribution. It is an articulation between social innovation and institutional innovation that would allow a new institutionality to democracy” (Fleury, 2005: 34).

As for representative democracy, it has been directly linked to electoral democracy, where forms of citizen organization have been developed, as well as elements of collective action where the citizen finds identities through interests.

“Electoral-representative democracy rests in general on the principle that citizens do not deliberate or govern if it is not through their representatives. This restricted framework places the participation in the electoral moments, the election of the representatives. We can call it “sovereign moment”, it is the moment in which the citizens decide truly who will decide later for them. As Pierre Rosanvallon (2008) points out, the electoral moment, equivalent to the entire mandate, is a fiction. However, we can admit that it is the moment in which citizens participate in power. We must now distinguish the electoral participation of non-electoral participation,

which we will call “citizen moment”. It is Rousseau who reminds us in his Social Contract that the citizens are the members of the sovereign taken individually (“as participants of the sovereign authority”) and the subjects are the same but from the point of view of submission to the laws. This participation outside of the elections cannot be understood as the passive moment of the subject, but just as the resistance of the double character of the citizen, being not only a subject, nor truly the sovereign acting in common. A first major division of the practices that we consider participation is that of electoral participation (intermittent) and non-electoral participation (which may also be intermittent on a case-by-case basis but which as a whole is permanent), which Habermas would probably place among the public-political space and civil society”. (Annunziata, 2009: 6-7)

These organizational forms necessarily lead to the strengthening of institutions, which should be supported by general projects, however, they lack links with the communities, causing a separation between the individuals and institutions, which must be resolved through citizen participation.

This conception of democracy leads to the formalization of citizen participation, which proposes that only through political parties problems are solved and citizen demands are met, thus appropriating representation, causing the regulation to force, to Any petition, dissatisfaction or alternative solution to the problems of society go through the intermediation of the parties, and these participate directly in decision-making.

“On the one hand, the actor did not appear more as a citizen or as a worker but as an individual, member of primary communities linked to a certain cultural tradition. Finally and above all, the norms of the functioning of society and historical evolution were manifested as dissociated; Historical change was not defined more as progress or modernization, but as a network of strategies designed to take full advantage of the use of limited resources and to control areas of uncertainty. The departure of society disappeared and even the ‘social’ was replaced by politics, which acquired two opposite forms: on the one hand, that of totalitarian power that devours social life; on the other hand, that of pressure groups and decision-making bodies that confront each other in a political market. Cold world from which the actor was eliminated”. (Touraine, 1989: 26)

It is important to point out that one of the determining characteristics in democracy is citizenship, which is built from the exercise of rights, however the limitation of the exercise of their full rights is seen, precisely because of the role of intermediaries, causing the absence of a constant and permanent participation, in fact the search for the construction of citizenship allows the creation of social movements.

4. Citizenship

Consider the concept of citizenship refers to a classical debate, to establish the convergences of interests of individuals members of society or the community, which leads to try to understand the different nuances of the subjects.

One must start by defining who can be part of the community, either from a membership generated by property, or by origin, or generically by living within the margins of the community.

Establish in the same way the rights and obligations that this recognition generates, which will allow to give continuity to the collective behaviors generated by this condition, as well as granting forms and times to the participation of these members that allows reaching the collective decision making.

“The recovery of the notion of citizenship as emancipation of socially constructed subjects identifies citizenship as a state of full autonomy, which does not configure a general and universal state, but a path that is directed towards the acceptance of otherness, whose enjoyment is mediated by the permanently reconstructed institutionality. This active and permanent reconstruction of the institutionality and of the public sphere itself requires that singularities and differences be accepted, as well as spaces that were previously considered private to become public. In this sense, citizenship cannot fail to be understood in all its contradictory complexity, between the individual and the collective, between the public and the private, between homogeneity and singularity.” (Fleury, 2005: 23-24)

To the construction of citizenship is added the possibility of exercising democracy, either through social representations, elaborating links with the legislative or administrative systems; with the level of decision-making at the governmental level, causing the necessary repercussion to create an expansion of rights, as the movement for sexual diversity or feminism has achieved.

It starts from the need to explain the political behavior of individuals, as well as the organizational forms they acquire and adopt to solve everyday problems or to express their interests and that these are reflected in public policies or economic policies.

If we understand citizenship as the political identity that is created through identification with the republic, a new concept of citizen becomes possible. In the first place, we are dealing with a kind of political identity, a form of identification, no longer simply as a legal status. The citizen is not, as in liberalism, the passive recipient of specific rights and who enjoys the law. It is not that these elements are relevant, but that the definition of citizen changes because now the emphasis falls on the identification with the republic (Mouffe, 1999: 101).

For its part, citizen participation finds in the internal organization forms of action in which their interests are closely linked in the actions they carry out to participate directly in the solution of problems and in decision-making.

What makes resistance appear as a form of collective action in search of identity, which originates from parties and the defense of traditions from their own organizations, where institutional and governmental organizations have no place.

Thus, organized civil society, also called “third sector”, “nonprofit sector”, or “non-governmental sector”, has appeared on the scene as a powerful social actor, whose influence is increasing, and which is bothering, questioned and made reflect the already weakened traditional powers of nation-states.

The intermediaries that are imposed on us usually have the form of political parties, which stand as the representatives of society in the governing bodies, either in the government or in the parliaments, these parties arise as a consequence of the formation of formal legitimacies.

So the interpretation of democracy acquires shades of difference between the general elements, since it goes from a general representation to the pursuit of collective action, although this is limited in scope, because it does not seek to obtain major transformations or important achievements among the community, but by local character, through a participation appropriate to the individual’s possibilities, small changes are generated that allow the general transformation through innovative forms of organization, which allows the projection of new elements in the integration of a way of understanding social representation

Understanding citizen participation as a central element in the convergence of interests is to encourage discussion about the protection of benefits and the guarantee of respect for rights, which are granted through collective agreements or derived from social processes.

It is important to point out that these rights are accompanied by a series of obligations such as participation in collective actions, either through organizations or individually in the institutional instances that the company itself has generated.

All in an atmosphere of co-responsibility between institutions and society through the application of public policies and actions of citizens in the construction of a collective participation, granting legitimacy to the government party from the legal elements that have been imposed in the institutional part.

5. Liberal citizenship

We must understand as liberal citizenship that which refers to that which is limited to individual participation, which is derived in the party organization and which is limited to the action of voting and participation within governmental organizations in defense of individual rights.

The conceptualization of democracy then becomes a new vein of discussion, since on the one hand the possibility of the citizen is discussed, which is represented in the law and in the participation of the great problems that society faces, nevertheless this one it does so from permanent organizations even with an ideological and political character generally dominated by political parties.

In order for this democracy to have positive repercussions on society, it is necessary to assume co-responsibility actions, that is to say to form organizations or groups of citizens willing to participate and, together with the institutions, assume responsibilities over society, and to apply public policies, as well as maintaining communication between the institution and society.

6. Collective citizenship

With the above we find a series of elements that are important to take into account when considering social participation in decision making or in the development of democracy as a product of the internal organization of peoples.

“If we see these differences and coincidences in the face of urban processes, we find a common denominator: peoples have their own ways of understanding, organizing and using their times and spaces. Thus we find diverse interwoven temporalities: long cycles that we can think of as ancestral (due to prolonged belonging in the same territory), which mark a community origin or starting point; the annual ritual cycles and the daily rhythms that link from peasant glances to urban forms of developing life.” (Portal, 2013: 57)

In this way, social participation is reflected in the search for elements that combine general aspirations of coexistence and cooperation in what the community considers itself.

“Modern societies have increasingly to face minority groups, which demand the recognition of their identity and accommodation of their cultural differences, something that is often called the challenge of ‘multiculturalism’.” (Kymlicka, 1996: 29)

Establishing the possibility of rules that allow certain groups to behave collectively, that opposes the norm, or that practices that some communities have in their traditions that directly affect the programs or policies and legal norms are respected created for coexistence in cities.

7. Social participation

“The thesis that acquires relief under these positions is that to become full members of a society, it is not enough that citizens are recognized social rights but they must meet common obligations. Thus, the issue of social duties begins to be strongly thematized and, in particular, the question of the role that can be played in this process of building citizenship for other social agents different from the state bureaucracy – family and community for the former, civil society for the seconds.” (Cunill, 1995: 11)

It is important to point out that as in democracy, citizen participation is divided into two main lines, on the one hand, is the institutional one, strongly linked to state and partisan organizations, and on the other, the part that is generated in the communities.

(1) Approaches that study the social movement and collective action as a strategy, that is, focusing on how a sector of the population is acted on and mobilized, start from the study of social movements as an organization, without questioning the origin of such an organization and without explain the passage from the individual level to the collective. In this approach we find: theories of collective action (Olson), theories of rational choice (Elster), theories of the mobilization of resources (McCarthy and Zald, Jenkins), theories of opportunity structures (Kitschelt).

(2) Approaches that focus on identity, that is, study the reason for mobilization, link the study of the social movement to the structural conditions in which it emerges: the sociohistorical context of its emergence, the social composition and the dynamics of the movement. Here are present the authors of the theories of the new social movements (Habermas, Melucci, Offe, Touraine: Instruments of Citizen Participation)

It should be noted that institutional citizen participation also requires general principles of identity, culture and tradition, since it gives rise to formal organizational forms that allow public policies to be carried out, even giving legitimacy to institutional social practice.

In neoliberalism, it is sought that citizens occupy spaces previously used by the public administration, is the case of citizen participation whose main function is to allow the application of public policies, as well as initiate processes of legitimation of the State.

We believe that it is necessary to understand that the tendencies of modernization in society, particularly in relation to the ways of representation, as well as in the elements that make up the economy tend to institutionalization, or to the use of these forms of organization social to initiate processes of legitimization or regulation of participation.

If we seek the regulation of society based on traditional forms of participation, we find that they have a deeper function than mere representation.

Participation within the forms of social regulation, as well as those of collaboration in some communities, represent an opposition to modernization processes, since individuals maintain their identity. origins, as well as in the social imaginary, the scheduling of the festivities, as well as the organization thereof, has a relationship with an agrarian past.

“Participation is not static, nor is it uniform. It has multiple variants and degrees in different management and government circumstances. It is important that the one that promotes participation be clear about the differences, advantages, and disadvantages of these modalities, since each generates different expectations on the part of the actor who participates. Participation can involve negotiation, convergence and cooperation of interests and actors, as well as dissidence and confrontation. The participation is not a simple support of the community before a proposal of the ruler. The one who validates and/or associates with a management participates, as well as

the one who opposes and protests. Depending on the function developed, participation can be classified into four typical forms:

- (1) Informative Participation: implies transfer of information or knowledge about a certain topic. The community provides information to the State and this to the community. This allows informed decisions to be made that reduce the risk and make it possible to optimize the use of resources. (For example PIC Citizen Information Program).
- (2) Consultative Participation: implies the expression of the opinion and will of the actors about a problem or decision, but it is not directly binding for the authorities. The most commonly used mechanisms are popular non-binding consultations and public hearings.
- (3) Decisive Participation: implies exercise of power and responsibility in decision-making processes. For example, the participatory budget, where the government calls on the affected social actors not only to express their ideas and opinions but also to decide how, how much, when, and in what resources will be allocated. Revocation of mandates and binding popular consultation can also be included in this group.
- (4) Participation in Management (Co-management or Associated Management): implies exercise of power and responsibility in the implementation or management of policies, projects, works, and services. This is the maximum degree of participation, here not only the state calls to express ideas, opinions, and decide, but also there is a transfer of power. The empowerment of the affected social actors takes place, who become executors of what has been decided. (For example, housing construction plan).” (Instruments for Citizen Participation, pp. 6-7)

The organization stays away from the processes of institutionalization, and in many cases it is opposed to it, particularly in societies where it breaks violently to impose new forms in the economy, or the transformation of the environment from the modernization of the environment in which one lives.

By thus constituting social resistance, through tradition and the forms of organization proper to the community, this resistance leads us to understand that daily life is linked to the collective imagination, while modernity is used as a tool in the update of this process.

Social collaboration, as part of participatory democracy, which has already been addressed, becomes the axis of the forms of organization that society acquires, either to solve problems or to rescue traditions, as part of relationships and the interactions that the communities themselves generate.

8. Community participation

These actions forge, among other things, the image of democracy through the participation of the community in which it is carried out, to maintain their beliefs, customs and rituals collectively, where they become sponsors and actors of these permanent activities.

It is therefore important to consider social participation, as part of collective action, where individuals organize themselves in a special, spatial way, either to solve a problem, or to generate forms of participation and collective action that become permanent, so they can be interpreted as part of expressions of the culture of the people, firstly as a product of their daily life that is reflected in the forms of organization and in the particularities of collective participation in the solution of common problems.

“Citizen participation implies two types of movement: one that necessarily places society in contact with the State, and the other that reconcentrates society itself, seeking its autonomous strengthening and development. The characteristic of this

type of participation is that it is deployed in the intermediation of the state-society relationship and is based on the search for the intervention of individuals in public activities, as bearers of particular social interests.” (Álvarez, 2010: 50)

Given the dilemma of political participation, the possibility of social participation opens up where community members are involved, identifying interests and daily social practices.

On the other hand representative democracy is rooted, which has as its main asset, the influence of permanent political organizations, political parties in particular are those that reflect most of the assets.

What is interpreted as the need to find specific agreements in the relationship between rights and freedoms, these must contain the needs and demands of society, or of the communities that make up society.

This relationship translates into two important elements, on the one hand, negotiation through the expansion of rights, and on the other, the recovery of traditions and forms of organization of a cultural nature.

This phenomenon is produced by the political system and the ways in which democracy has developed in the country, considering the differences in the magnitude of political participation and particularly in decision making, for this reason a paternalistic system has been used, leaving aside the need to find ways of participation, and in general the idea of representation.

The construction of citizenship allows, in turn, to consolidate the ties of unity of the community, as well as to promote the identity of interests, and the formation of organizations, which do not necessarily seek representation, but reflect the political forms generated by a culture, and own tradition.

This has as consequence the idea that a significant sector of the population self-learns, in particular regarding the postulation of important demands, delegating to others the possibility of representing them, even in the idea of establishing bridges in the attainment of their citizen requirements.

Hence the idea that some movements and communities are considered part of a precarious citizenship, in need of an extension of rights, giving them special forms of representation and opening channels of communication.

These demands are those that, in general terms, are inscribed in the construction of new citizenships, or in the claim of new rights, the discussion then opens around the explanation about the difference between rights and tradition, these new concepts put in movement to society.

IDENTITY

In order to establish a link between the participation of society, it is necessary to resort to its basic structure, which we will find is the community, which is in the immediate place of action of the individuals, where it finds the relationship of interests, as well as the creation of identification.

Be part of the recognition of each of the members, i.e. the community recognizes itself through the practice of rituals that over time become traditions, as well as a series of common beliefs that are integrated into the forms of communication and collective action, which focus on a series of practices, which are integrated into the local culture from which a segmentation of society is generated, because only a part of it carries out these practices.

“The construction of identities uses materials from history, geography, biology, productive institutions, collective memory and personal fantasies, apparatuses of

power and religious revolutions. But individuals, social groups and societies process all these materials and reorder them in a sense, according to social determinations and cultural projects implanted in their social structure and in their spatial/temporal framework.” (Castells, 2001: 29)

Considering that everything takes place in a specific space, be it a population or a specific area of the city, where these traditions acquire value for their inhabitants, thereby generating their own recognition, which may lead them to consider an identity.

In fact, our identity can only consist in the distinctive appropriation of certain cultural repertoires that are found in our environment social, in our group or in our society. This is even clearer if one considers that the first function of identity is to mark boundaries between we and the “others”, and we cannot see how else we can differentiate ourselves from others if it is not through a constellation of distinctive cultural features. That is why I always repeat that identity is only the subjective (or, better, intersubjective) side of culture, the culture internalized in a specific, distinctive and contrastive way by social actors in relation to other actors (Gimenez, 2005: 1).

So the identity becomes a source of information where practices and forms of coexistence and social organization become a matter of culture, which through time are carried out without seeking explanations or requiring justification, only they are assumed and carried out.

It is noted that the community generates a series of internal links and networks of communication only among the members that the community recognizes as their own, that is to say that living in a place makes them a neighbor, but not a member of the community, this privilege, or denomination occurs when the community assumes it as its own.

In the same way, each member of the community recognizes themselves as part of the community, as well as observing the practices and forms of collective action, which is called identity.

The mutual recognition, of the community and of the individuals, makes that the traditions develop, these are given around the rituals that the own community has established through the coexistence creating symbols and rituals that the own community has generated, a of them are the patronal feasts.

The organization of these festivals, as well as the conservation of their common spaces, such as places, temples, churches, even images that represent part of their identities, cannot be met by political organizations, since they do not fall within their sphere of action.

These parts are the responsibility of the communities, which in general resolve it in a habitual way, either through traditional organizations such as cargo systems, or patronages, even though the parish priests who are the ones who establish the forms of sponsorship.

Dates and rituals are usually the product of the traditions of the communities where identities and forms of coexistence are created, respecting the forms and conditions that communities maintain as part of a cultural heritage.

“In that sense, the ‘tradition’ must be distinguished from the ‘custom’ that predominates in the so-called ‘traditional’ societies. The objective and characteristics of ‘traditions’, including those invented, is the invariability. The past, real or invented, to which they refer, imposes fixed (usually formalized) practices, such as representation. The ‘custom’ in traditional societies has the function of engine and gear.” (Hobsbawm & Ranger, 2005: 8)

The repetitive elaboration of rituals and ceremonies forces communities to find an identity, and with it a sense of belonging, which causes, for example in the case of Mexico City, that some communities that predate urban development, find that affinity in the festivities, or in

collective actions in a ritual way, as in the case of “Resplendor” in the Town of Magdalena Mixiuca, or the “Passion of Holy Week” in Iztapalapa.

The forms of local participation force, the creation of recognitions, and the observance of the fulfillment of the rituals and ceremonies, as well as the defense of these, and the search to maintain their traditions as a family patrimony, and with that of the community.

Establishing the belonging of a community implies the appropriation of the space, as well as the integration of groups in charge of establishing the permanence of the landscape, preserving symbols for the practice of that belonging, for which they create rituals aimed at recreating a story, or the construction of a tradition.

The territory becomes a central element to strengthen identity, to maintain belonging and guarantee the permanence of rituals and ceremonies, which is established as the cultural forms of the community.

In this sense, I believe that the identity reproduction of our society is possible based on the use, organization and control exercised over time and social space. This is because of the concrete and daily way in which social groups order and consume their time and space (Aguado & Portal, 1992), but it is also constructed from social identifications, that is, from all those collective symbolic references, from which individuals and collectivities are named and named, thus forming an image in which the urban dweller recognizes himself in the city and configures his own image of “being a citizen” (Portal, 2013: 59)

In a sense of citizen participation, these holidays should be within the culture activities of local governments, or of organizations linked to political parties, to strengthen democracy and promote efficiency in public administration.

This conception faces the resistance of the communities with strong cultural roots due to the fact that they do not find the adequate forms of organization to channel their demands, in addition to the absence of lines of communication where the political institutes allow the participation of society through the traditional forms of community organization, that is, to be able to combine local representation processes, where cultural processes are recovered, with institutional methods.

“The general framework of this reflection is characterized by the exhaustion of the paradigm that inspires programs to overcome poverty, but also by the fact that society demands and exercises modes of empowerment that are supplementary to the electoral process and by the recognition that it has weakened the hegemony enjoyed by parties and partisan politics in terms of action and deliberation around the great problems that affect the community.” (Arditi, 2010: 13)

On the other hand there is a construction of democracy based on community work and identity, this form is strongly rooted in culture and tradition, in fact it is based on the modes of organization and participation that each community adopts as part of his daily work.

Converting identity as an important part of the unity of communities, and with it the formation of internal organizations that allow the participation of its members in their own ways, that is, with language and protocols that the community itself generates.

There are communities where political participation occurs simultaneously. On the one hand, there are government actions, where political participation is required, and on the other, actions related to culture, which generate the image of ideology; in the parts where the ideology gives way to the tradition and the political position and the intention of it gives way to the forms common, which implies the need for a new way of interpreting reality, going through the configuration of new methods of analysis.

The aforementioned occurs as a result of diverse behaviors of participation of society, either from the own configurations, or by the importation or imposition of organization, which however were assimilated, codified and even gave guidelines for the creation of specific styles local. This can be considered the creation of a way of understanding collective participation and community organization.

Within this scheme it is important to review the analysis that is made about identity as a result of the generation of ideas, demands and the expectation of growth in political participation, this is the result of the different forms of social organization. Benjamín Arditi tells us about it:

“Identity is a hard and quantifiable reference. But it is also a restrictive sense that often leads to stereotypes, especially in terms of group identity. For example, when it is said that behind all philanthropy lies the entrepreneurial individualism of the entrepreneurs, that the revolutionary potential of the worker subsists despite the fact that they vote wrongly for candidates with neoliberal programs, that women have a special sensitivity, that the fascists and torturers have an authoritarian personality, that blacks carry music in their blood, that Jews are greedy and Scots are stingy, and so on. In all these cases it is taken for granted that there is a distinctive feature that functions as an indelible mark of a group.” (Arditi, 2010: 40)

This principle of identity is reflected in the political actions, since distinctive aspects are looked for in each of the groups, and thus to shape the communities, these identities generate new forms of representation and organization, and therefore novel elements that are reflected in search of recognition and expansion of their action levels in the environment, which generates new demands.

Specific needs are often the product of culture and identities, although for some authors it is the requirement of representation procedures, or the lack of integration in the decision making that society requires, this directly impacts the formation of citizenship.

“According to this point of view, what is required to belong to a political community is the acceptance of a specific language of civil exchange, the republic. The identification with these rules with a common political identification among people who otherwise would be engaged in many different companies and communities. It is not a substantial idea of the common good that holds together this modern form of political community, but a common bond, a public concern. Consequently, it is a community with no defined form and constant updating.” (Mouffe, 1999: 140)

These organizational forms arise from the social practices generated from the community, some, not all, can be considered as political behavior, because they can establish institutional agreements, others remain outside and others use these forms of organization to establish themselves as resistance .

There are communities or sectors of the population that do not consider necessary some methods of organization and representation, and this substitutes them from forms of conjunctural participation, establishing particular ways of a political culture inherited through a historical process, in the construction of identities and collective solidarity.

We must consider that if they do not pass to the level of legislation or formalize these forms of organization and collective participation, these communities or sectors of the population puts them in a situation of precariousness as citizens, since they remain marginalized in the exercise of their rights in fullness.

The consideration of a precariousness scheme requires taking into account that there is a situation of vulnerability to the communities or sectors of the population with the exercise of permanent rights, so it is necessary to examine the forms of representation, and thus determine if

there is a precarious citizenship or if this is only ignored by the institutions in order to find alternative behaviors of social organization.

9. Conclusion

For the above, it should be based on identities, culture, historical heritage, and communication networks in the community. Identities, as we saw earlier, correspond to a series of social schemes and collective protocols, which are interspersed within social operations.

Culture, on the other hand, establishes a series of particular elements, especially in the part of collective behaviors, since codes of identity are created, through the relationship with the environment, or in a correspondence with tradition what that allows you to create unique forms, which cross the social, generational or economic differences of the community by creating general codes of collectivization.

For its part, the party is an element worthy of study, since it is in close relationship with economic activities and is even governed by a regulation of collective work, so that the ownership of the celebration becomes a job collective destined to establish cultural elements. As well as establishing patterns of collective behavior.

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Changes in the Self-regulation of Learning Experience After Negative Self-evaluation of the Essay Writing Task

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Abstract

This is a longitudinal study relating to changes in self-regulated learning in the field of writing. It included 199 high-school students who wrote an essay and filled out scales, including the components of self-regulation which dealt with failure in school tasks. 32 students were unsuccessful or unhappy with the results when having to repeat essay writing task participated in the second wave of this longitudinal study. During the second attempt, students lowered their evaluation of achievement in writing tasks, their sense of control, feelings of relief and expectation of success were increased. They reduced the use of adaptive learning and writing strategies and increased the use of the external strategy "Seeking and writing by model". The difference between the results in the first and second wave of research, for all the scales used and confidence in success have been calculated in order to determine the correlation between the established changes in the self-regulation of learning and the field of writing. The increase in the strategies of "Coping focused on the problem" is associated with an increase in positive activating emotions and increase in the evaluation of achievement in writing tasks. A greater use of defensive strategies in order to cope with failure also led to an increase in positive emotions, evaluation, sense of achievement, and the use of the "Planning and self-direction adaptive writing strategy".

Keywords: self-regulated learning, school failure, coping with school failure, academic emotions, writing strategies.

1. Introduction

1.1 Self-regulated learning

Self-regulated learning refers to the processes, internal and/or transactional, which enable the individual to control his/her activities when they are directed toward certain goals over an extended time period and circumstances or contexts subject to change (Károlyi, 1993). A person's ability to deliberate the form and direction of an activity, followed by self-motivation toward action, self-reflection regarding one's own actions and general sense of self, enable an active role in development, adjustment and improvement (Sorić, 2014). Self-regulation in the field of learning simultaneously takes place in several areas: cognitive and metacognitive, motivational and emotional, behavioral and contextual. Thus the self-regulation of learning becomes a central element of the dynamic model of the continuous acquisition of new knowledge and skills. It is a

constructive process that allows researchers to describe the different components of successful learning, to explain the reciprocal and repetitive interactions which occur between and within these components, and to link learning and achievement directly to the individual, to his/her goals, motivation, desires and emotions (Boekaerts, 1999). The self-regulation of learning is defined as an active, constructive process in which students set their learning objectives, and then attempt to monitor, regulate and control cognition, motivation and behaviour, guided and limited by both their goals and environment. In order to understand these complex processes of self-regulation in the process of learning, linear models are unacceptable, and it is necessary to postulate models that assume a dynamic and reciprocal determinism (Boekaerts & Corno, 2005; Karoly et al., 2005).

1.2 Self-regulation in writing as the creation of a text

Writing as the creation of a text is a very complex and cognitively demanding activity, as it represents a dynamic set of cognitive processes in which both the higher and lower levels are involved, including the very important use of the cognitive strategies of writing. Other than these important cognitive processes, creative writing also involves the simultaneous use of meta-cognitive, motivational, emotional and behavioural processes, as well as the control environment in which writing takes place. The modern social-cognitive model of self-regulation in writing by Zimmerman and Risenberg (1997) assumes that the creation of text writing takes place in three cyclical phases: (1) setting goals for writing, task analysis and the definition of motivational beliefs (self-efficacy, outcome expectations, intrinsic interest, evaluation of writing and goal orientation), (2) volitional control performance writing (including self-control and self-perception) and (3) self-reflection that involves processes which occur after effort has been exerted in performance (self-assessment, proper reaction), as well as the feedback affecting the first phase. The interrelationship between the components of the self-regulation of learning arising from the phased model of self-regulated learning in the field of writing is also an application of the possibilities of the Zimmerman model of self-regulated learning (2000) in the process of creative writing. Although self-regulation plays an important role in the complex tasks of creative writing, as confirmed by numerous studies (Graham & Harris, 2000; Nikčević-Milković, 2012; Scardamalia & Bereiter, 1985; Zimmerman & Riesemberg, 1997), it is a complex human activity dependent on inspiration and the experience and creativity of the individual, which reduces the contribution of self-regulation of success in the process of writing.

1.3 The aim of the study

Taking into account this dynamic paradigm of self-regulated learning, a research study has been carried out in an “in-situ classroom study” in order to examine the changes in the measurement variables (self-regulated learning and writing) during the first and second writing essays for a group of students who were not satisfied with writing achievement. Also, we measured correlation of coping strategies with school failure and changes in emotions, cognitive assessments, learning strategies and strategies of writing and in an objective writing achievement. The motivation for this study was the lack of research on changes in the guidelines and strategies for the self-regulation of learning and coping with the experience of failure.

2. Methods

The approach of this research had a longitudinal perspective in several phases over a certain time period involving the same research participants. This research consisted of two main parts: (1) for all participants (N = 199; male 71 (35.86 %), female 127 (64.14 %); the average age is

18.35; SD=0.667) and (2) for participants who in the first part had negative self-evaluations of their achievement on the essay writing task (N = 32). This research represents a simulated situation of writing an essay test for the State Matura Examination. Research consisted of four stages: (1) before writing, (2) during the time of writing, (3) immediately after writing and (4) after receiving feedback on a written essay. The study participants were 3rd grade students from four high schools in Croatia (N = 231): Gospić (N = 59; 29.79 %), Otočac (N = 19; 9.59 %), Ogulin (N = 48; 23.73 %) and 'Vladimir Nazor' Zadar (N = 73; 36.86 %) but only 199 students had successfully passed all four stages of research. All participants agreed to take part in this research voluntarily and remained anonymous, yet all were coded for the purpose of identifying data from the same participant in the different waves of this longitudinal study. In the second part of the study, we were interested in unsuccessful/dissatisfied students faced with failure, the changes they experienced in the individual components of self-regulated learning, their coping with school failure and the effects this had on their results in such a complex task. Approval for this survey was obtained from the *Ethics Committee for research* of the *Department of Psychology of the University of Zagreb* and the *Croatian Ministry of Science*. In the area of self-regulation is the lack of research on changes in the guidelines and strategies for the self-regulation of learning and coping with the experience of failure what was the motivation for research.

2.1 Criteria variables – Success in writing

Success in writing was expressed by two measures: (1) *Objective measures of achievement*: the number of points on a written examination obtained by the two assessors based on the criteria for the *State Matura Examination* and (2) *Subjective measures of achievement*: students' satisfaction of success on the writing task was tested by one item "Achievement on a task I am satisfied or not satisfied".

Table 1. Results of objective and subjective measures of achievement essay

	Minimum	Maksimum	M	SD	Symetry	Kurtoza
					SE=0,173	SE=0,344
Score of 1st evaluator	10	38	29,22	4,150	-1,16	3,88
Score of 2nd evaluator	10	38	29,61	4,556	-1,39	3,30
Score - average	10,00	38,00	29,41	4,266	-1,35	3,83
Score - average Exp2	100,00	1444,00	883,30	229,551	-,51	,92
The satisfaction of achievement	0	1	,82 (82% Yes)	,387		

Essays are evaluated by two experts. The relationship between these estimates is extremely high ($r = 0.92$). The reliability assessment (inter-rate reliability) measured by the intra-class correlation coefficient is also very high (by use of an assessor: 0.91; for the use of the average estimate: 0.96). The evaluation results are extremely negative asymmetrical indicating the grouping of a large number of results in the high values of the scale assess with only a small number of low estimate. The average results of the number of points for written essays test is

29.41. This is a result of the estimated high quality of the written essay test by students as a group. Subjective measures of satisfaction achievement show that the majority of students (82%) are satisfied with the achievement.

2.2 Pilot study

In this part of study two new measuring instruments were designed: (1) *A Questionnaire of Self-regulated Learning in the Area of Writing* and (2) *A Questionnaire of Writing Strategies*. The first questionnaire measured academic self-regulation in the area of writing in five subscales: 1) *Evaluation and feedback* ($\alpha = 0.86$), 2) *Organizing and transforming* ($\alpha = 0.81$), 3) *Removing confounding factors* ($\alpha = 0.76$), 4) *Planning activities* ($\alpha = 0.87$), 5) *Responsibility* ($\alpha = 0.81$). The second questionnaire measured writing strategies in three subscales: 1) *Planning and self-direction* ($\alpha = 0.86$), 2) *Checking and correcting* ($\alpha = 0.85$), 3) *Seeking and writing by model* ($\alpha = 0.77$) (Nikčević-Milković, 2012; Nikčević-Milković & Lončarić, 2020a; Nikčević-Milković & Lončarić, 2020b).

2.3 Primary research

The *Test Emotions Questionnaire (TEQ)* (Pekrun et al., 2004) examined emotions that students typically experience before, during and after a test task of writing. It consists of eight scales which measure one test discrete emotion: Joy ($\alpha = 0.70$), Hope ($\alpha = 0.75$), Pride ($\alpha = 0.82$), Relief ($\alpha = 0.86$), Anger ($\alpha = 0.73$), Shame ($\alpha = 0.82$), Anxiety ($\alpha = 0.90$) and Helplessness ($\alpha = 0.85$) (Nikčević-Milković, 2012). The particles within the individual scale measure the affective, cognitive, physiological and motivational components of emotions. Pekrun (2004) differentiate eight emotions, divided into four positive emotions (joy, hope, pride and relief) and four negative emotions (anger, anxiety, helplessness, shame). He claimed to have theoretical classification with respect to two dimensions: valence (positive/negative) and activation (activation / deactivation). The combination of dimensions resulted with four categories of emotion: (1) *positive activating* (joy, hope and pride); (2) *positive deactivating* (relief); (3) *negative activating* (anger, anxiety, shame) and (4) *negative deactivating* (helplessness).

2.4 Expectation of success

The expectation of success in the task of writing was examined using two items: (1) I expect to be: a) successful and b) unsuccessful; (2) I expect to achieve a grade: 1 2 3 4 5.

2.5 Evaluation of achievement in writing scale

The *Questionnaire of Self-esteem, Goal orientation, Perceived control and Evaluation* (Niemivirta, 1999) in the field of math (Buric, 2010) has been adapted for the domain of writing in order to measure belief concerning the cognitive evaluation of achieving success in writing tasks ($\alpha = 0.78$) (Nikčević-Milković, 2012).

2.6 Perceived Academic Control Scale in the task of writing

The cognitive assessment of control over the achievement in the writing task was assessed by the *Perceived Academic Control Scale* (Perry et al., 2001), adapted to the domain of writing ($\alpha = 0.78$) (Nikčević-Milković, 2012).

2.7 Self-efficacy in the self-regulation of writing scale

The efficacy in the self-regulation of writing was examined by the subscale *Self-efficacy for Learning and Performance from Motivated Strategies for Learning Questionnaire (MSLQ)*, Pintrich et al., 1993), adapted to the domain of writing ($\alpha = 0.80$) (Nikčević-Milković, 2012).

2.8 Academic Coping Strategies Scales

Academic Coping Strategies Scales (Loncaric, 2008) represents a self-assessment efforts of students to deal with school failure and refers to the strategy of self-regulation in the learning process, which are activated after experiencing failure. It consists of eight subscales grouped into three components: (1) *Problem-Focused Coping* (actively solving problems, thinking about the problem), (2) *Emotion-Protective Disengagement* (avoidance, imagination, distraction), (3) *Ego-Protective Disengagement* (giving up and reinterpretation, ignoring the problem, ridiculing problems) ($\alpha = 0.75$) (Lončarić, 2014).

3. Results

Table 2. Changes in the measurement variables during the first and second writing essays for a group of students who were not satisfied with achievement (N = 32)

	<u>M (A)</u>	<u>SD (A)</u>	<u>M (B)</u>	<u>SD (B)</u>	<u>$\Delta M (B-A)$</u>
EMOTIONS					
The positive activating emotions (joy, hope and pride)	3.02	.469	3,06	,686	.062
The positive deactivating emotions (relief)	2.77	.802	3,00	,981	.29*
Negative activating emotions (anger, anxiety, shame)	2.90	.749	2,73	,666	-.15
The negative deactivating emotions (helplessness)	2.63	.878	2,49	,744	-.16
COGNITIVE ASSESSMENT					
The expectation of success (0= No, 1=Yes)	.74	.445	1,00 (100% Yes)		.26*
Evaluation of Achievement in Writing Scale	21.71	4.606	20,97	4,461	-.61*
Perceived Academic Control Scale in the Task of Writing	27.55	4.566	27,81	4,789	.26*
Self-efficacy in the Self-regulation of Writing Scale	26.26	3.577	26,09	4,380	-.07
STRATEGY OF LEARNING					
Evaluation and feedback	2.99	.898	2,82	,948	-.17*
Organizing and transforming	3.06	.852	3,11	,849	.03
Removing confounding factors	3.52	.944	3,20	,890	-.28*
Planning activities	2.94	1.109	2,86	1,144	-.03
Responsibility	3.49	.864	3,34	,860	-.12*
STRATEGY OF WRITING					
Planning and self-direction	3.17	.790	3,23	,756	.04
Checking and correcting	4.05	.701	3,73	,718	-.31*
Seeking and writing by model	2.35	.828	2,51	,792	.20*
ACHIEVEMENT					
Score– avarage	25.73	3.750	27,25	3,522	1.40*

Table 2 shows that the biggest change between the first and second attempt at writing an essay test by students who were not satisfied with their result or those who were unsuccessful, could be found on the positive deactivation of the emotion of relief. Relief is greater after the second attempt. To a lesser extent emotions are decreased or negative (activating and deactivating) after the second attempt. Regarding cognitive assessment, after the second attempt, there was an increased expectation of success and a perceived control over achievement. The biggest negative change occurred in the evaluation of achievement (the difference is $-.61$). After the second attempt, these students estimated that they used self-regulated learning strategies: “*Evaluation and feedback*” and “*Removing confounding factors*”, to a lesser extent self-regulated strategy “*Responsibility*” and writing strategy “*Checking and correcting*”. They more used writing strategy “*Seeking and writing by model*”. Objective achievement in these students saw a slight increase after the second attempt in writing an essay.

Table 3. Correlation of coping strategies with school failure and changes in emotions, cognitive assessments, learning strategies and strategies of writing and in an objective achievement

$\Delta M (B-A)$	Academic Coping Strategies		
	Problem-Focused Coping	Emotion-Protective Disengagement	Ego-Protective Disengagement
EMOTIONS			
The positive activating emotions (joy, hope and pride)	.52*	.54*	.62*
The positive deactivating emotions (relief)	.05	.46*	.81*
Negative activating emotions (anger, anxiety, shame)	.05	.01	.15
The negative deactivating emotions (helplessness)	.22	.02	.16
COGNITIVE ASSESSMENT			
Evaluation of Achievement in Writing	.41*	.48*	.56*
Self-efficacy of Self-regulation in Writing	.27	.25	.10
Perceived Academic Control in the Task of Writing	.18	.34	.09
STRATEGY OF LEARNING			
Evaluation and feedback	.05	-.13	-.24
Organizing and transforming	.16	.25	.14
Removing confounding factors	.03	.19	.13
Planning activities	.05	.05	.04
Responsibility	.12	.32	.29
STRATEGY OF WRITING			
Planning and self-direction	.26	.46*	.41*
Checking and correcting	-.05	-.06	.04
Seeking and writing by model	.08	.34	.34
ACHIEVEMENT			
Score– average	-.10	-.19	-.23

N=32; ; $p < 0,05$ for all correlations exceeding than | 0,36 |

The greater use of “*Problem-Focused Coping*” is associated with a greater increase in the positive activating emotions and evaluation of achievement. The greater use of “*Emotion-Protective Disengagement*” directed at alleviating negative emotions, as well as the use of “*Ego-Protective Disengagement*”, is associated with a greater positive change in positive activating and

positive deactivating emotions (relief), the evaluation of achievement and the use of “*Planning and self-direction*” writing strategy.

4. Discussion

In an effort to grasp the dynamics and reciprocal determinism of all involved components in the process of the self-regulation of learning in a natural situation, the purpose of testing the students' task of writing during the first and second attempt in writing essays for a group of students who were not satisfied with writing achievement. These students wanted to re-write the exam. The biggest change between the first and second attempt in writing test occurred in the positive deactivating emotion of *relief*. Relief was greater after the second attempt at the essay as the task was repeated and students knew what to encounter. To a lesser extent, decreased and negative activating and deactivating emotions after the attempt appeared for the same reason. Regarding cognitive assessment, after the second attempt the expectation of success and the perceived control over its attainment increased, due to a familiarity with the situation. The biggest negative change occurred in the evaluation of achievement (the difference is -.61). During the first attempt, these students evaluated their achievement in writing more highly (as something important for their competence and education) that was reduced after receiving the results with which they were not satisfied and below their expectations. Some students are defensive-oriented, that is, they try to maintain self-esteem after failing to reduce their evaluation of the task. In another attempt to write the task, students used less of the following self-regulated learning strategies: “*Evaluation and feedback*”, “*Removing confounding factors*” and “*Responsibility*”. Concerning writing strategies in the second attempt, students used the less adaptive “*Checking and correcting*” strategy which, according to some authors, is a key strategy for the quality of written texts (Neuman & Dickinson, 2003; MacArthur et al., 2004), while several more used the less adaptive, yet more external “*Seeking and writing by model*” strategy. Thus, the students practice writing essays on a “proven model” and seek help from others as external factors. Writing is a very complex language activity that cannot be completed in such a brief time period, yet the students think “a little time is not an opportunity for learning”. Therefore they resort to external factors that will improve achievement in the short term, and seek help from more competent authors (teacher, some students) and write according to “a model”, which, in the Croatian education system, is imposed as an adaptive strategy that has led to the now current good results. The objective achievement expressed in points in these students slightly increased after the second attempt.

In the second part of the research we tested *how all this relates to dealing with school failure?* The use of adaptive “*Problem-Focused Coping*” strategy is associated with greater a positive change in the positive activating emotions and evaluation of achievement. The greater use of the “*Emotion-Protective Disengagement*” strategy, aimed at alleviating negative emotions, as well as the use “*Ego-Protective Disengagement*”, is associated with a greater positive change in the positive activating and positive deactivating emotion (relief), the evaluation of achievement and the use of adaptive “*Planning and self-direction*” writing strategy. The positive activating emotions are aimed at all three types of coping strategies: “*Problem-Focused Coping*”, “*Emotion-Protective Disengagement*” and “*Ego-Protective Disengagement*”. The positive deactivating emotion of relief is associated only with the implementation of “*Emotion-Protective Disengagement*” or “*Ego-Protective Disengagement*”. There is no change in negative emotions in coping strategies. As for the changes in cognitive assessments it was evident that students who increase their evaluation of the writing task will face failure when using “*Problem-Focused Coping*”, but will also protect themselves by a reduction of the negative emotions or the protection of their own self-esteem. On average, these students reduce their evaluation of these tasks, but those who task evaluate the more highly when faced with failure will focus on all three types of

coping. The efficacy of the self-regulation of writing is associated with the strategy of dealing with the failure of “*Emotion-Protective Disengagement*” and “*Ego-Protective Disengagement*”. Changes in self-regulated learning strategies were not associated with changes in the coping strategies dealing with failure. As for the changes in the strategies of writing, the greater use of the *Planning and self-direction* adaptive strategy is associated with a greater use of “*Emotion-Protective Disengagement*” and “*Ego-Protective Disengagement*”. These results confirm that the division of the components of the self-regulation of learning in a proactive and defensive form is justified (Lončarić, 2008; 2014). *The form of the proactive self-regulation of learning* implies a proactive strategy of learning, proactive coping (one focused on the problem), proactive motivational components (self-efficacy, motivational strategies to encourage the learning process, target orientation focused on teaching) and a justified proactive control (attribution focused on effort). *Form defense self-regulated learning* means learning defensive strategies (surface cognitive processing), defensive coping strategies (protecting emotion by distancing one's self and protecting one's ego by such distancing), defensive motivational components (test anxiety, motivational strategies to protect self-esteem, target orientation for performance and non-academic goals) and defense beliefs about control (attribution focused on skills or external factors). Students in cases of failure/success and discontent have a proactive form of self-regulation when learning in the face of the failure and are more likely to use adaptive strategies when focused on the problem, which leads to changes in positive activating emotions and the evaluation of achievement. Students with a defensive form of self-regulation when learning in the face of failure are directed to a reduction of their own negative emotions, and protect their self-esteem as well, resulting in a major change in positive activating emotions, the positive deactivating emotion of relief, and evaluation of achievement. The use of the highly adaptive “*Planning and self-direction*” writing strategy is also more prevalent in this case. Thus, these are two defensive strategies, including “*Problem-Focused Coping*”, and are adaptive (leading to more positive emotions, more relief, evaluated tasks more highly, and more use of the “*Planning and self-direction*” adaptive writing strategy). In the context of Croatian schools, “*Emotion-Protective Disengagement*” and “*Ego-Protective Disengagement*” are adaptive strategies (as the “*Problem-Focused Coping*” strategy), as can be seen in the results of this research. In addition to learning strategies as mediators in the research of the self-regulation of learning, strategies to cope with failure should be included, as they are often an integral part of a student's academic experience. In a school that values discipline and haphazard memorizing, deep cognitive processing is not the only strategy that can lead students to success. Thus, students resort to defensive strategies and rote learning, which is adaptive in the current requirements in the context of contemporary Croatian education. The new curriculum reform in Croatia emphasizes just the opposite: intrinsic reading and writing, the creative self-regulation of learning through the cross-curricular theme of *learning how to learn*, rather than the regulation desired by many teachers which excludes creativity, innovation and critical thinking.

The main limitation of this study is that in, the second part of the study, the focus is on a small number of participants, so that we can talk only about the trends in these changes, and, for the most part, use methods of self-assessment in such complex learning tasks such as writing; a more appropriate and creative research method (one which combines both quantitative and qualitative methods, such as the method of thinking aloud or methods of tracing that capture automatic cognitive activities) is the ideal (Nikčević-Milković, 2012; Rončević Zubković, 2013). Pintrich (2004) warns that instruments based on self-assessment cannot capture the relevant processes for *micro-level analysis*, which means that they cannot affect the current cognitive and motivational processes that students use as they learn, but affect the general and average propensity to use various self-regulatory processes (in *macro level analysis*). Therefore, the researchers focused on the use of qualitative methods that provide richer, more holistic descriptions which emphasize the social context, and do not represent within-person stability. Perry, Turner and Meyer (2006) also point out that many authors attempt to capture the dynamic

nature of self-regulation by measuring the components of self-regulation at successive time points, to capture relationships between the measured components from one time point to another, yet such research designs cannot explain how these components are developed or changed. Securing a multi-methodological approach in the future, as well as measures, procedures and instruments for such, would be of great assistance in order to better investigate and explain the unexplained aspects of the self-regulation of learning, especially in such complex tasks.

5. Conclusions

Unsuccessful and dissatisfied students who succeeded in the second attempt at the essay writing task on average had a largely increased feeling of *relief*. All of these students expected more success when repeating the writing test, deciding to undertake a second attempt which resulted in increased success in the task. Their evaluation of the writing task saw a decrease, whereas their sense of control over this task in the second attempt saw an increase. Self-regulated learning strategies in the second attempt decreased or remained the same, as well as writing strategies, except the external strategy “*Seeking and writing by model*” which are most prevalent. Students realize that they have too little time to change themselves by learning and that the best solution is to attain a successful model of writing. Unsuccessful/dissatisfied students who achieved success in the second attempt at writing focused on the protection of the ego by removing because they reduced their evaluation of the task and all other writing strategies except “*Seeking and writing by model*”. The “*Emotion-Protective Disengagement*” focused on alleviating negative emotions and “*Ego-Protective Disengagement*” used to cope with failure are also associated with an increase in the adaptive writing strategies “*Planning and self-direction*”. These two coping strategies, as well as “*Problem-Focused Coping*” strategy, are adaptive because they are associated with more positive emotions, more relief, a higher evaluation of tasks, and more use of the “*Planning and self-direction*” adaptive writing strategy. The justification of the division of components of self-regulation learning in a proactive and defensive form is a model which has been confirmed.

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Education and Social Capital in the Context of Postmodern Society

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Abstract

A key thesis of this article is that the mutation of postmodern society in response to the changing environment requires serious transformations in education and its structures. Thus, the importance of social capital, which becomes a factor of connectivity, of creating joint activities of individuals, is growing. In this sense, social capital is important because it is a prerequisite for achieving the goals of the actors, and it is born in the unfolding of human relations. In order to have social capital, a person must be connected with others because these are the main source of advantage. Therefore, the different communities in which individuals are integrated based on mutually shared interests and activities are of great importance. In this context, education is a stimulus to social capital because it is an important institutional factor for the socialization of the individual, guaranteeing the process of successful inclusion and participation in public life. The article emphasizes the need for a holistic and interconnected approach to social capital and its generation.

Keywords: education, social capital, knowledge, social connections, postmodern society.

1. Introduction

A key thesis of this article is that the mutation of modern society in response to the changing environment also implies serious changes in education and its structures. Crisis, poverty, and turmoil conditions close the individual in his networks and communities where he feels stability and comfort. Thus, in today's society, the importance of social capital, which becomes a factor for the creation of connectivity, of shared niches and activities of individuals, grows strongly. In this sense, social capital is important because it is a prerequisite for achieving the goals of the actors, it is born in the unfolding of human relations. In order to have social capital, a person must be connected with others because these are the main source of advantage. Therefore, the different communities in which individuals are integrated on the basis of mutually shared interests and activities are of great importance. Hence the second thesis that education is a basic incentive for social capital because it is an important institutional factor for the socialization of the individual, guaranteeing the process of his successful inclusion and participation in public life. At the same time, as modern educational institutions bring together children of different ages, of different social backgrounds and abilities, with different values and family influence, education becomes an environment for deviations that become a fact that accompanies the development of the institution.

The growth of the deviant environment in education must be seen as a result of the crises that develop in the general economic situation and which affect all areas. In this sense, it is

necessary to understand also the increased expectations of the people to develop the disciplinary mission of the school and its active participation in the education of the children. Education is the connecting link between social capital and deviations, depending on its structure, organization, policies and direction; Depending on its models of education and training, education is a prerequisite for individual and public prosperity, but at the same time it can also be an organizational basis for various deviations.

According to Anatol Kaletsky: “Capitalism is an adaptive social system that mutates and evolves in response to the changing environment. When capitalism is seriously threatened by a systemic crisis, a new version appears better suited to the changed environment”. In fact, this adaptation and the ability to mutate occurs in all social subsystems, one of which is education. Education is important because its main purpose and meaning are socialization, the creation of civic consciousness, whose essence is expressed in social capital.

2. Social capital

2.1 *Conceptual approach*

The basic idea of social capital is that social contacts and nets have their value and influence individuals' and groups' achievements. As a concept social capital has a long history, connected with different accents and interpretations from its contribution to solidarity and democracy to its importance for the community as a factor to the creation of confidence and the individual free choice (Ferragina, 2012). That is one of the reasons for social capital to generate such a vivid interest in an academic context.

Contemporary consideration of social capital enforces a debate on the relation between confidence, solidarity and social development, making a synthesis of the values of communal and individual approaches, set in the “rational choice theory”. Social capital is generated collectively thanks to the presence of communities and social nets, but individuals and groups are those who use it. Individuals can exploit social capital of their contacts and connections in order to fulfill their own tasks. In that sense analysis put an accent on dichotomous approach: “communality” vs. “individualism” (Ferragina, 2012).

Pierre Bourdieu introduced the notion in 1972 (Bourdieu, 1972) and later he analyzed it in the context of patterns of capital, showing how social capital created and reproduced inequalities, thanks to direct and indirect use of social contacts ensuring an access to power positions.

James S. Coleman (Coleman, 1988) interpreted the notion functionally (Portes, 1998). Social capital supports individual or group action, generated by reciprocity, confidence and norms. In the concept of Coleman social capital is a neutral resource facilitating action, but whether it is good for society depends on the way individuals use it.

In the 1990ies social capital became popular in the research programme of the World Bank and the publications of **Robert Putnam** (Putnam, 2000), who presented it as a basic notion, as a stimulus for “civil engagement and attraction” and as a measure of communal health. Social capital was transformed from a resource possessed by individuals to an attribute of collectivity, focusing on norms and confidence. The obtained consensus became an indicator to the presence of “shared interest and consent among different actors” in view of realizing a common action, which was a criterion of high social capital, concerning the integrated value of all the social nets and the created attitude towards making things for the others (Putnam, 2000).

If I have to summarize the ideas of social capital, there is a consensus in the literature, that it is a prerequisite for the attaining the actors through participation in different nets and structures, i.e. social capital is generated with the unfolding of human relations. Social capital

shows the state of local community – as interaction and support between particular members. Social capital also accumulates the degree of acceptance or rejection of institutions and state organizations by individuals and it is alluding to hidden engines of the formation of public opinion in a synthesized mode. In that direction one can consider low confidence in social and particularly in political institutions, mostly in Government, demonstrated by Bulgarians in the summer of 2013, as well as “the diminishing social confidence among individuals” (Boyadjieva 2009), showing the cracking of social capital and its insufficient presence through the optics of “civil” and “public” being. The low social capital means alienation, estrangement, and anomie.

2.2 Empirical framework

Social capital is important for success because it concentrates key mechanisms for positioning individuals in groups and institutional structures. It is a feature of communities because interactions can impose greater control over behavior and provide privileged access to resources. Social capital shows the concrete dimensions of the personal success that occur within his or her life and everyday life related to the occupation of different professional statuses, the fulfillment of work activities, the sharing of certain values, the way of thinking and attitude towards the world, the maintenance of specific quality and lifestyle. In fact, from the characteristics of social capital, a cumulative assessment can also be made of the state of the community and its habitats. In addition, it can be said that social viability also depends on the tendency to participate in public processes through different types of activities: “watching (listening) on political television broadcasts”, “reading newspapers”, “participating in a political party, association, trade union” as part of the establishment and maintenance of civil society.

Overall, Bulgarian respondents in the European Social Survey, Round 2009 are moderately active:

- on a weekday, almost half of the sample (47.7%) watched news and TV shows about political and topical events “between half an hour and a half”;
- newspapers read:
 - (1) “between half an hour and an hour” – 10.7% of the persons;
 - (2) “under 1/2 hour” – 30% of the respondents;
 - (3) “do not take any time” – 12.4% of the persons.

Moreover, the registered political activity of the Bulgarians (European Social Survey, Waves: 2006 and 2009) is very low (Table 1 and 2)

Table 1. Membership in Trade Unions

	2009	2006
Yes, I am in	4.9	5.2
Yes, I was in the past	38.8	45.6
No	55.6	46.5

Source: European Social Survey, Round 2006, 2009

Table 2. Membership in a political party

	2009	2006
Yes	5.8	6.1
No	94.0	93.5
I don't know	0.2	0.3

Source: European Social Survey, Round 2006, 2009

The data provided are indicative of the fact that modern Bulgarians - already tired of political events and promises – are rather disappointed with unrealized expectations of well-being, justice and improvement of their lives. After the great civilian activity since the beginning of the 1990s transition, which lasted for more than a decade, an outflow of public life began. Moreover, a vacuum has been created between the clash of hopes (in individual and social terms) and the lack of realistic practical changes. It is in this direction in recent years that even distancing from some daily activities such as “reading newspapers” can be explained. In addition, I can bring the self-assessment of the financial situation of the Bulgarian respondents (European Social Survey, Round 2006, 2009)

In the scale of 1 to 10, most respondents mostly identify themselves “in the middle” of the scale, but with a tendency towards poverty (Table 3).

Table 3. Self-assessment of the financial situation of Bulgarians

Rich		2009								Poor	
01	02	03	04	05	06	07	08	09	10	Do not know	
0.1	0.5	2.1	6.0	22.2	17.4	17.7	14.6	8.8	9.5	1.2	
0.5	1.0	2.3	5.7	19.4	15.5	13.7	15.9	10.6	12.5	2.8	

Source: European Social Survey, Round 2006, 2009

The presented picture creates some pessimism about the future and the expectations of the Bulgarians; and the self-determination of a large percentage of people as poor means alienation and distancing. In this direction we can also look at the low trust, especially in the political institutions – parliament and government, demonstrated by the Bulgarians, which show the breakdown of social capital and the civic activity is minimized, correlated with hopelessness and despair.

3. Education and social capital

The second thesis of this article focuses on the fact that education is at the heart of social capital because it is related:

- By shaping skills for community life expressed in the attitude and readiness of the individual to communicate and cohabit with their peers in order to become an active participant in the life of the school in order to acquire skills forming its practical activity and landmarks . “Life in a community” is a skill that denotes the need to take account of others, or even to give up your own desires, to compromise your mood, which is formed in the organizational environment of the educational institution in its earliest forms.
- By transferring knowledge (Tzvetkov, 2016) and norms that build the cultural support of society. This maintains the relationship between the dominant values and their absorption by individuals.

Education and knowledge have a key role for increasing personal chances; it is a necessary and important condition for taking a professional position and middle class statutes, as education is a form of investment in better qualification and level of knowledge. The role of education as a mobility stimulus reveals itself most clearly when it is observed for a longer period of time on the basis of a cohort analysis, allowing for a following up of transitions in the framework of the cohort itself (inter-generation perspective) and in relation to parents, i.e. in inter-generation section (Shavit). The effect of educational expansion depends on the initial position and class affiliation of individuals, as well as on preferences and the level of "saturation" of the very educational institutes. In that sense one can state that the dimensions of individual and social mobility are not identical.

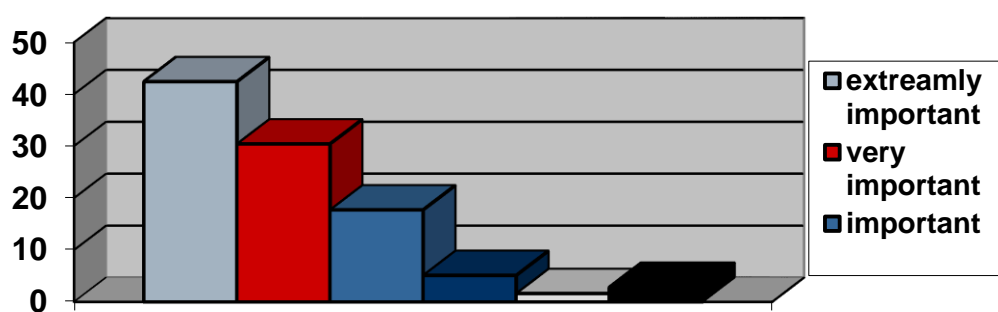
The theoretical works are based on the optimistic view on the potential role of education to improve life chances of individuals from different social strata. However the formulation of such conceptions cannot be separated from the dominating political ideas of the second half of the 20th century. In the most Western European societies beliefs in individuals' rights connected with the "new" place of man in social life are wide spread. The ideas of freedom and rights unambiguously define the theses for equality in the access to goods, to educational achievements and to well-being. In relation to education, concepts proclaiming it as a condition for the so-called "contest mobility" (Turner, 1971: 171-89), presuming to guarantee to individuals a possibility for a sufficiently long training which is not predetermined by social origin, and selection to be realized at a relatively later stage, are becoming popular. Education obtains a predominant role for individual success and his/her social position. Birth status ceases to be of leading importance in relation to the future and is transformed in merit status, including education level as one of the important indicator (even the most important one).

Education introduces actors into a world of publicly developed meanings, despite the fact that it is possible in certain cases to manifest their relativist character. In this sense, it can be argued that education is the foundation of social capital. In addition, education is important for social capital because people with high education are:

- More critical
- More open to change
- With higher attitude for improvement
- Better professionals
- Striving to increase their qualification
- Have more knowledge about the world and the social situation
- Have higher civic participation and responsibility.

According to Bulgarian respondents (ESS – 2006), education is important for success in life nowadays in this country (Graph 1)

Graph 1. Importance of education for the success in life today



90.5% (Bulgarian respondents) have indicated education as an important condition ("extremely important", "very important", "important"), ESS, 2006

In addition the fact that education is estimated as a significant existential circumstance shows up in the educational profile of respondents and their environment (Table 3).

Table 3. Educational profile of respondents, ESS, 2013, 2009, 2006

2013	respondent	father	mother	
Lower than elementary		2.1	9.2	12.8
Elementary		3.7	10.4	11.9
Basic		22.3	37.1	35.3
Secondary		48.7	28.8	27.7
College		4.1	1.7	3.3
Higher		18.7	8.1	6.7
Postgraduate qualification/academic degree		0.4	0.1	0.1

2009	respondent	father	mother	
Lower than elementary		2.4	6.2	8.2
Elementary		5.1	12.3	13.7
Basic		22.1	33.1	32.3
Secondary		49.4	34.1	32.1
College		4.6	1.9	3.8
Higher		15.2	8.5	6.6
Postgraduate qualification/academic degree		1.1	0.1	0.2

2006	respondent	father	mother	
Lower than elementary		2.4	7.6	9.8
Elementary		6.4	13.1	15.0
Basic		24.3	35.5	34.9
Secondary		45.6	26.9	25.1
College		6.1	2.0	4.4
Higher		15.1	7.9	5.3
Don't know		0.2	6.9	5.6

Compared data about educational profile of respondents and their parents show a change in direction of increase of educational status in absolute expression, which is indicative for: (1) presence of inter-generation mobility; (2) the fact that education is considered and estimated as an important factor for success and individual development; (3) the fact that both secondary and higher education of respondents and their parents have grown up in 2009 compared to 2006; (4) increasing the share of respondents with higher education in 2013 compared with 2009. All that comes to support the thesis that education is not only a value, it is actually mapped on educational strategies of Bulgarians (although as a matter of fact educational aspirations and realized strategies of Bulgarians are marked with certain modesty, related to a European scale).

At the same time educational achievements are not only a function of efforts and ambitions but also of family involvement which means that education attainments and well-being are connected with family environment and its importance for individuals (Milenkova, 2014). That is so because high parental status creates conditions for children to attain also high educational achievements and positions. In that sense, even when there is no expressed partiality educational achievements of students, its social character is preserved due to social definiteness of educational attainments (Grusky, 2008; DiMaggio, 1982), supporting the thesis of cultural capital and reproduction (Bourdieu, 1977; Bourdieu & Passeron, 1977). Cultural capital as a system of implicit and deeply internalized values and resources transferred to generations is influenced by social class, race (ethnos) and parents' education (Lareau & Weininger, 2003). Cultural capital examined

as particular cultural practices, activities, resources, concerns school results, educational attainments and future social individual choices (Ganzeboom et al., 1990; Kalmijn & Kraaykaamp, 1996; Dumais, 2002). Educational values, embodied into mechanisms of educational system urge parents and students to compete for places at high quality elite status – they choose to take part in that competition and so they become part of the reproduction of the dominant culture (Milenkova & Molhov, 2011).

4. Conclusion

One important conclusion of the article is that social capital is a prerequisite for achieving the actors' goals, thanks to their membership in specific networks and structures; i.e., social capital is born in the unfolding of human relations. In this context, it is also important to conclude that, in order to have social capital, a person must be connected with others because these are the main source of advantage. Therefore, the different communities in which individuals are integrated on the basis of mutually shared interests and activities are of great importance. In the end, social capital becomes an essential characteristic of socialization because it means: creating contacts, personal realization and validation in available structures, and these are all different sides from the acquisition of social experience and individual significance.

Several key conclusions about social capital in Bulgarian conditions:

- The community is significant as a niche for emotional recharge.
- The civic participation and activity are marked by disappointment and unrealized promises under Bulgarian conditions.
- The assessment of own material life and work is determined by a negative sign.
- Education is a factor for social capital and individuals are aware of this fact, reflecting the share of people with secondary and tertiary education.
- In the context of the joining and connecting importance of education, knowledge and social capital, one must also understand the education and disciplining mission of the school that people expect to activate. Respondents placed higher requirements on the active participation of the school in the education of children. Those with higher education are more critical and demanding of the state of education and the processes taking place in it.
- Education becomes an environment of deviations of a different nature, thanks to the fact that it brings together children with different mentality, understanding, socialization and opportunities.

Social capital, as defining the fundamental basis of established relationships and entry into the public space, does not have a particularly high potential for participation in public processes. Under Bulgarian conditions people understand the strength and importance of contacts; they make connections with neighbors and friends, rely on them. Entry into the social environment, however, carries the signs of suspiciousness, insecurity, fear, conditional to everyday life, infinite with crime, stress, deviations that create preconditions for physical and mental instability, which in the future is a sign of low social capital in a national culture.

However, social capital dimensions are always specific and depend on the specific national context and conditions. Because in order to create successful people, investment needs to be complemented by a successful economy, a stable banking system, job openings, a sustainable political system; only then people's confidence and self-esteem will be different. Because the action of education is complex, versatile and contradictory; but related to all other social activities and institutions.

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Social Networks as a Catalyst of Intrapersonal Conflicts of Students in Institutions of Higher Education

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Abstract

The actual ideas about the problem of virtual communication of students have been analyzed in the article. Particular emphasis is placed on social networks as activators and catalysts of students' internal conflicts. Special attention is paid to the factors, criteria, and dynamics of dependence on social networks of students. Long-term (more than 2.5 hours) communication through social networks causes prolonged destruction and dependence on social networks. Such contacts cause negative emotions and destabilizing feeling for the personality. In this process, jealousy to other people, to their bright and rich life prevails, which causes disappointment in own values and abilities of students. In such a situation there is competition between students for resources – power, popularity, points. The research was conducted in Ukraine at Taras Shevchenko National University of Kyiv. The sample was 214 students at Faculty of Cybernetics, Faculty of Psychology, the Institute of Philology, from the age of 18 to 27 years. There were 104 people in the experimental group, and there were 110 people in the control group. The research was carried out in 7 stages. The first three of them have been reflected in this article. Recommendations for the prevention of intrapersonal conflicts provoked by social networks have been created.

Keywords: higher education, students, social networks, negative emotions, destructions, intrapersonal conflicts, prevention.

1. Introduction

During the past decades, the development of world open networks, especially the Internet, has started the beginning of a new era in the functioning of media and information processing systems. In such networks, the user perceives himself or herself and sees others as an integral part of a single information community. With the development of the Internet, it is possible to use its achievements in various manifestations such as social networks, which are interpreted as an interactive multi-user web site that is substantially filled with its members.

In 1995, Randy Conrad created the first social network (in the modern sense) – Classmates.com. In the next few years, more than a dozen similar services appeared, called social networks. This is a virtual association of people who exchange certain information, which in broad sense is a characteristic of the very concept of “internet”. The reasons for its existence are obvious: today people spend a great deal of time at the computer and are accustomed to sharing information with each other primarily in electronic form, because it, at least, saves time and other personal resources. The creators of such networks were guided, too, to meet the human need for self-expression and communication [1].

However, if earlier the Internet was focused mainly on the fact that through it was possible to get certain information, to send documents by mail, etc., now there is a new aspect – life in the virtual world through such sites as V Kontakte.ru, Facebook.com, Formspring.me and others. These sites covered everyone, especially the youth, and later representatives of the older generation. People began to spend a huge part of their time there by communicating, downloading and viewing photos or videos, etc.

- Social networks are activists and catalysts of students' internal conflicts.
- Long-term (more than 2.5 hours) virtual communication causes dependence on them.
- The ambivalence of students' feelings is related to joyful feelings (27%), carelessness (13%) and, at the same time, envy (34%) to the bright life of others, that cause grief (16%), disappointment (10%).
- Negative emotions stimulate the formation of neurotic dependence. None of the 104 students could live 7 days without social networking.

In our time, the Internet is a “world” parallel to ours, which has a lot of useful things for users, but also a lot of negative in the network. A person, “entering” for the first time in a network, usually gets a good impression of the Internet. But the first impression is deceptive. And you can understand it after some time. The more a person works in the Internet, the more she sees in it not only the pros but also the minuses. But, unfortunately, not everyone can understand how the Internet fills and overwhelms the mind. Sometimes it's possible to distinguish between what is good and what is bad, people, and especially young people (pupils and students) cannot. Social networks are absorbed by young people because of their lack of sustainable social immunity – responsibility, self-confidence and self-defense. These are global causes of “immersion” and the student's dependence on social networks. Because from a psychological point of view the Internet is perceived by the student, something at the level of the crowd. And in the crowd, as you know, the face and personality disappears, as well as responsibility. When a student enters the Internet, he or she becomes “invisible”. As in the crowd, everyone seems to disappear, feels anonymous and intact. With ease you can do what in real life you would not allow under any circumstances [1].

The vast majority of students have no internal harmony. Instead, they have deep and diverse internal contradictions and conflicts. Their causes are provoked by various social, economic, political and cultural factors. Defining the importance of this process is the sphere of student communication as one of the important types of leading activities for this age. Communication of students in institutions of higher education serves as the most important, dominant resource in conflict resolution. However, communication through social networks can cause long destructions. Such contacts cause unpleasant emotions and destabilizing personal feelings.

In particular, in this process, jealousy prevents others, to their bright, rich and interesting life, which incites disgust, disappointment in their own values, abilities, and opportunities of students. In such a situation there is an unhealthy “dirty” competition between students for resources – for power, popularity, points, and scholarships. In addition, virtual communication should be limited. If it lasts more than two hours a day, it is already a signal of concern, because it provokes the occurrence of various internal conflicts of students and a certain dependence on social networks (a kind of Internet addiction). This is the constant desire of the individual to meet their significant needs associated with the regular long-term use of social networks instead of sleeping, learning in institutions of higher education, real communication with friends, relatives. Social networks are somewhat illusory in solving the internal problems of students. Because, in fact, although they partially satisfy and give psychological relief to the personality for a while, the feeling of self-affirmation, self-realization, high self-esteem, however, later gradually deepens the inner psychic crisis of a person, causing psychosomatic disorders of student health. After all, they increasingly suffer from ineffective communication and time spent

at a computer or gadget, from lack of clear discipline, planning of their educational and professional activities, its outcomes and consequences.

For example, the basic need for a person to rest, sleep is ignored, which leads to a decrease in productivity, disability, inattention, neglect, irritability, anxiety, neurosis of student youth. A permanent lack of sleep, the presence of a student's body in a state of stress, psychological exhaustion, can provoke, in particular, ulcers of the stomach, chronic skin diseases, panic attacks, dizziness etc., which is the result of numerous intrapersonal conflicts. Thus, the student's circle of problems is closed, forcing him to move all the time on the same inefficient trajectory. To break it and direct the student in another constructive direction, a detailed analysis of this issue is required [2, p. 42].

2. Related works and problem statement

Recently, in Western Europe, the problem of dependence on social networks has become very actual. According to a survey conducted in the UK, of 2,300 respondents aged from 11 to 18, 45% said they feel happier in the virtual world than in real life. Because it is overburdened with demands from society, responsibility and provokes insecurity of the person, the lack of security, self-defense and the fear of live communication – eyes-to-eyes. After all, in this case, the personality is not available to correct everything, as it can be done in a few seconds in the Internet. This situation stirred up European scholars because it means that children, teens, student youth grow up with a worldview that cannot adequately adapt to real life. They will not be able to effectively solve urgent problems, resort to serious and, above all, well-considered and correct decisions, etc. Especially childhood and adolescence becomes the basis for the formation of personality, forms it for life. It should be remembered that the issue of lack of responsibility in the crowd, shaky self-confidence and attempts to defend themselves through the creation of a false image can sooner or later lead to the construction of a society prone to authoritarianism, cruelty and violence [1], [3].

Extremely important was the study on the request of the American multinational corporation Cisco, which is the world's largest network equipment maker. This research and practice study was conducted by independent analytical company InsightExpress, which became the subject of a thorough and detailed analysis of I. Skiba in the paper *The Influence of Social Networks on the Content of Value Orientations in Adolescence*. InsightExpress specialists have conducted a survey of 2,800 college students and professionals under the age of 30 in Australia, Brazil, the United Kingdom, Germany, India, Spain, Italy, Canada, China, Mexico, Russia, the USA, France and Japan (200 respondents in each of 14 countries).

According to the study, every third college student and young specialist thinks the Internet is the most important human need along with air, water, food and housing. In addition, according to a Cisco report released about this question, more than half of surveyed people can no longer live without the Internet and regard the World Wide Web as an “integral part” of their lives, more important than cars, dates and parties.

In particular, 33% of respondents consider the Internet to be as basic human needs as air, water, food and housing. Almost half of respondents (49% of college students and 47% of young employees) responded that the Internet is “almost as important” as the resources listed above. Thus, four out of every five college students and young employees consider the Internet one of their most important needs. More than half of the respondents (55% of college students and 62% of employees) cannot imagine a day of their life without internet, because it has become an “integral part” of their lives. In addition, if college students had to make a choice between the car and the Internet, then two-thirds (64%) would prefer the Internet. 40% of college students said that the Internet is more important than dating, meeting with friends and listening to music. For

example, if previous generations sought personal communication, then the new generation is more inclined to communicate online. 27% of college students consider the interaction via Facebook to be more valuable, more cost-effective (saving time, money, etc.) than parties, dates, music and walks with friends. In particular, 91% of the polled college students and 88% of young employees have an account in Facebook. 81% of these college students check their page in Facebook at least once a day, and every third one (33%) does it at least five times a day [1].

So, the analysis of foreign studies (J. Baudrillard, M. Castells, N. Louman, A. Mole, E. Tofler, P. Winterhoff-Shpourk, K. Young, A. Arestov, O. Voyskunsky, L. Matveev, Yu. Mochalov), and domestic studies (I. Belous, A. Varyagina, O. Zlobin, V. Rizun, G. Pocheptsov, P. Frolov and others), in the field of social psychology, pedagogy and network communications shows that the importance of studying socio-psychological factors of attraction and consequences (risks) of inclusion of personality in social networks. Currently, the following problems are discussed in scientific literature: (1) patterns of the use of social networks; (2) motivation for their use; (3) leadership in social networks; (4) the risks and negative consequences of excessive inclusion in social networks; (5) groups and types of users of social networks; (6) the propensity to form a dependence on social networks and to identify the signs of this dependence, and some others [4, p. 75]. Also, foreign and domestic scholars focus on the scientific community on unsatisfactory regulation of volitional behavior of student youth; on weak discipline, inability to plan the educational, developmental, etc. activities; in the absence of constructive motivation for professional activity. The above factors are both a cause and a consequence of various intrapersonal conflicts of students, in general, and dependence on social networks, in particular.

The urgency of the problem lies in the fact that social networks bring together millions of students who communicate with each other. Therefore, it is important to investigate the impact of social networks on provoking and accelerating the emergence of internal conflicts among student youth.

The purpose of this research is to characterize social networks as catalysts of intrapersonal conflicts among students in institutions of higher education. To achieve the purpose, the following goals have been implemented:

- the essence, causes, stage of student dependence from social networks have been analyzed;
- the content of students' needs in social networks, which accelerate their internal conflicts, has been explained;
- methods of prevention of student dependence on social networks through prevention of internal conflicts of students in institutions of higher education have been highlighted.

3. Methods

To achieve the purpose, such research methods have been applied:

(1) Theoretical methods: the study, theoretical analysis of psychological and pedagogical, scientific and methodological literature to clarify the essence and specificity of the basic concepts of research; comparison, systematization and modeling of information to determine the content, characteristics, dynamics of students' dependence on social networks and their catalytic role in internal conflicts of students of higher education; generalization of research provisions;

(2) Empirical methods: - tests (tests "Person's tendency to conflict behavior by K. Thomas", "Communicative skills by L. Michelson", "Diagnostics of level of emotional burnout by V. Boyko", N. Hall's test "Determination of level of emotional intelligence"); written survey

(“Methodology of diagnosis of communicative social competence” and questionnaire “Pedagogical conflict by the eyes of students”, “Prevention and management of pedagogical conflicts in higher education institutions”, “Influence of social networks on the student's personality”, “Intrapersonal conflicts of students: essence, causes, characteristics, dynamics”); methods of quantitative and qualitative data processing; method of pedagogical experiment.

4. Results

The new millennium marks the beginning of the era of social Internet networks. At that time, three iconic networks were launched, which to this day are one of the most popular in the world: LinkedIn, MySpace and Facebook, and in the scientific discourse the concept of “Internet networks” – “network services”, which provide the opportunity for individuals: (1) to create own profiles (accounts) within a certain social network; (2) determine the list of other users with whom they can communicate and share information; 3) view and associate their contact list with others that were created by users inside the system [5].

Susan Greenfield, a British scientist and writer, researcher on the impact of modern technology on human brain work, believes that in today's generation, which grows up on social networks, empathy does not develop - the ability to empathize and understand others. It is very difficult “through the Internet” to learn a full-fledged adequate social communication: to take care of someone, to look in the face, spontaneously react emotionally, and it is almost impossible to immediately get an answer from the interlocutor, that is, it is difficult to conduct a real dialogue. Friendship in social networks is superficial, simplified and limited. The human brain is constructed so that about 70% of the information about a person (subconsciously or consciously) is obtained from non-verbal behavior, and the virtual world does not give us such information, therefore, to give preference to “internet communication” to the real one is to restrict yourself in things that everybody really needs.

Nowadays in Ukraine, which has relatively recently joined the world Internet space, according to O. Petrunko [4, p. 72], virtually all students and about 90% of urban teens have access to the Internet and actively use it for learning purposes and as a means to meet various needs – communication, leisure, and entertainment.

Social networks are above all, the space to host your microcosm, tastes, interests, expression and communication. If a student does not have this opportunity in a family among friends, the opportunity to do it on the network will be especially attractive to him or her. The student seeks to set up a personal space and create his or her own, inaccessible place for intruders on the Internet, thus satisfying the individual hidden needs.

Our research was conducted in Ukraine at Taras Shevchenko National University of Kyiv. Its sample was 214 students of the Faculty of Cybernetics, Psychology, the Institute of Philology from the age of 18 to 27 years. 104 students were entered into the experimental, 110 – in the control group. The research was carried out in 7 stages. The first three have been reflected in this article. Other stages of a multidisciplinary study will be highlighted by the authors in the “Educational Training in the Prevention of Higher Education Pedagogical Conflicts,” that is planned to be published very soon.

The 1st stage was preparatory (17 February 2016 – 27 April 2016). During it, the analysis of a large volume of literature on the problem of conflicts, the dependence of students on social networks, the development of their communicative culture, ways to meet the needs of student youth was carried out. Also at this stage there was a selection of methods to study the above mentioned problem. When choosing techniques, tests the views of modern scholars were taken into account about the study of communicative culture that is an internal complex psychic personality formation, its study may be complicated by the difficulty of recognizing the attributes

inherent in this particular phenomenon. Therefore, we agree with the opinion of many scholars [6], and, in particular, the Czech explorer K. Kostkova [7, p. 27-33], who believes that when diagnosing a person's communicative culture, one should pay attention, first of all, to its communicative competence, which is an external expression of the internal culture of the investigated person. The level of communicative competence and communicative skills directly correlates with the level of assimilation of the communicative culture of a certain social environment, its norms. They relate to the regulation of the communicative process, which is also characteristic of the multifaceted and conflicting communication of students in social networks.

At the 2nd diagnostic stage (28 April 2016 – 30 June 2016), a test was conducted (test of person's tendency toward conflict behavior by K. Thomas, a test of communicative skills by L. Michelson, a test of the level of emotional burnout by B. Boyko, N. Hall's test for determining the level of emotional intelligence), a written questionnaire ("Methodology for the diagnosis of communicative social competence (KSK)" and a questionnaire "Pedagogical conflict by the eyes of students", "Prevention and management of pedagogical conflicts in higher education institutions", "Influence of social welfare on the personality of the student", "Intrapersonal conflicts of students: essence, causes, characteristics, dynamics") in the experimental and control groups of the students.

During this stage, the relevance of the problem of students' dependence on social networks and their role in the pedagogical and internal conflicts of students took place. It also substantiated the essence of such communication and established its factors. Particular attention was drawn to the relationship between the type of social reaction and the personal characteristics of students, the relationship between the pedagogical and internal conflicts of students in higher education.

At the 3rd analytical stage (1 July 2016 – 30 November 2016) systematic work was done on the processing of tests, questionnaires, methods, and their analysis. The question was how, with the help of which instrument, can effectively raise the level of communicative culture of students. During the third stage, the analysis and generalization of literature on the problem of educational training as a technology for improving the skills of students' real communication, prevention of their dependence on social networks and prevention of internal conflicts was also carried out.

In analyzing the results of the research, exclusive attention was drawn to the students' feelings of social networks. On the one hand, they give "joyful light feelings" (27%), carelessness (13%) and, at the same time, cause jealousy (34%) to others, to their bright, rich and interesting life, which incite debauchery (16%), disappointment (10%) in their own values, abilities, and opportunities of students (data are rounded to the round numbers). In such a situation there is competition between students for resources – power, popularity, points, scholarships, etc., which is reflected in numerous conflicts.

According to the results of the study, after the social networking, the mood of the students become much worse. It was said by say 60% of student youth (data rounded to the round numbers). However, negative emotions do not stop, but stimulate the formation of further neurotic dependence (from the words of students "... and I want to, and daring ..."). Students often use social networks to:

1. Demonstrate their success;
2. Emphasize their popularity;
3. Focus attention on their exclusivity;
4. Demonstrate that everything is alright like for everyone;
5. Demonstrate financial level, their supremacy;

6. Find support and assistance;
7. Attract attention and so on.

Under one of the conditions of the experiment, its participants (experimental group was consisted of 104 students) agreed and promised not to communicate in any social networks one week (7 days) and to conduct a written diary of their state of reflection, evaluating, ranking their emotions on a scale from 1 (-) to 10 (+). The control group of students (110 people) communicated in social networks as usual, assessing their emotions on a scale from 1 (-) to 10 (+), the duration of such communication and patronage, checking the absence of members of the experimental group in social networks.

The unexpected result of such interaction was the impossibility of students from the experimental group to fulfill the above-stated requirement: none of the 104 students could not stand 7 days without communication in social networks. Especially emotionally difficult and critical for students from the experimental group were the 3rd and 4th days when they began to actively unwittingly re-engage in social networks. The vast majority of students (72%) felt and said that “it was completely unbearable”, “the feeling that you fell out of life”, “everything is annoying and annoyed”, “feeling of loneliness”, “feeling of uselessness, redundancy”, “you became one and only one,” “the feeling that you have died, you do not already exist”, “it seems that I am inanimate”, “events pass by me”, “I am in the backyard of fate”, “I am on the side of life” etc.

Such a situation (the impossibility of sustaining 7 days without communication in social networks) can be explained by low motivation of students of this group, because they did not receive any concrete incentive “bonuses”, but the position for themselves; to self-test your strength, endurance, etc.; for the possibility of volitional regulation of their behavior, needs (“... we are not weak, but why we avoid communication in social networks; we are so good at them ...”) did not work. Also, such results are explained by the hierarchy of the needs of the individual in general and in the student's age in particular.

In accordance with the hierarchy of A. Maslow, O. Nemesh [8, p. 160-162] systematized the needs of the individual in social networks as follows:

- (1) Physiological needs are satisfied with the help of social networks in the form of the possibility of obtaining the necessary information for the life of the personality, satisfaction of the “information hunger”.
- (2) The need for security. In the conditions of the information society, other rules, norms and types of social interactions are formed. A person may experience a sense of disorientation in society, the loss or impossibility of determining their place in it. This global problem at the level of social networks personality solves with the help of anonymity, privacy settings, the differentiation of the circle of communication, etc.
- (3) The need for belonging and love (social need). A person needs a sense of belonging to certain social strata and groups. She very acutely perceives the possibility of solitude and isolation. An individual needs not only to be part of a process, but also to take an active part in it, controlling and shaping it, having the right to choose, for which as a result must be held responsible. To do this, in social networks, users are actively entering into thematic groups and communities.
- (4) The need for respect. In today's world, many people find it difficult to get acquainted, establish and maintain social contacts, defend their position in relation to others in the communities, and compete. In social networks, users have the opportunity to form their ideal self under their real name, to design their identity on their own choices, to enrich their self-presentation, to experience self-values that bring them together with the right people.
- (5) Cognitive needs. Both in the Internet as a whole, and in social networks in particular, these needs are expressed in the possibility of obtaining new developing

text information on any interesting topic, unique materials of audio and video format, developing the outlook of the person, etc.

(6) Aesthetic needs are expressed mainly in the desire to have comfortable services that meet the needs of convenience of work and search, the attractiveness of the interface.

(7) The need for self-actualization. The peculiarities of the social networking environment of the Internet give the individual virtually limitless opportunities for self-expression and self-realization through writing text notes, publishing in the network their creative works with the possibility of receiving feedback, their implementation and profit.

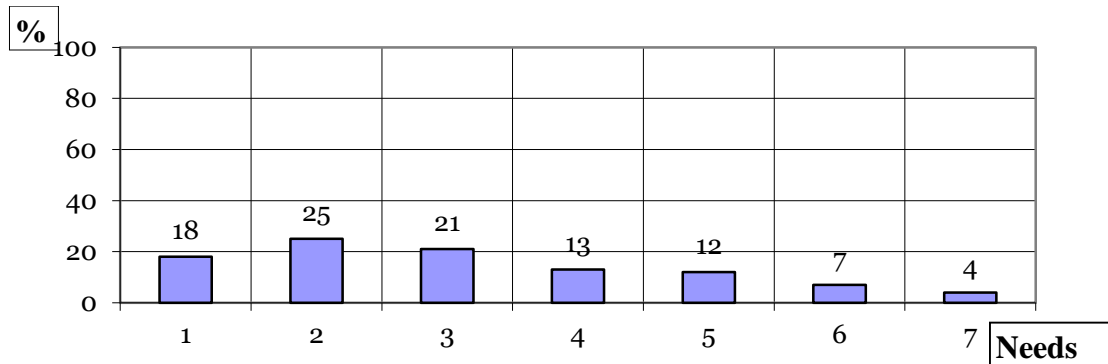


Diagram 1. Satisfaction (%) of students' needs in social networks

5. Discussion

In the monograph *Virtual activity of the individual: the structure and dynamics of psychological content* by O. Nemesh, the author claims that falling into the virtual social networks, a person realizes their most relevant needs at this time. O. Nemesh [8, p. 159] proposes a hypothesis, which is fully supported by the authors of the article: the multifaceted and flexible virtual space provided by modern social networks allows the individual to realize the needs that arise from them, which may be frustrated in real life or implemented in an insufficiently desirable measure. Satisfying the lower need to be part of the community, entering into it and taking your place, the person step by step moves further. An authentic person develops their psychological needs, striving to more fully realize the abilities that he or she possesses, seeking new ways and opportunities for this. The significance of social networks in the Internet for an authentic person is to meet the needs:

- In a constant tide of information of interest;
- Communicating and exchanging views on current problems, situations, processes, as well as their own creative and intellectual achievements;
- In the development of a general outlook that raises the intellectual level of the personality;
- In entertainment, planning your leisure and distraction (leaving the everyday affairs and the everyday life of the surrounding life);
- Developing skills for forming opinions about oneself and ideas about other people, differentiating the range of their communication [8, p. 339].

Causes of societal dependence on students of higher education:

- (1) Lack of communication and warm emotional relationships in the family (39%);
- (2) Inability of the student to set up the desired social contacts, absence of friends (27%);

- (3) Student's lack of interest in non-social networks (23%);
 (4) Total failure, unsuccessfulness of a student (8%);
 (5) Severe disability, serious illness (3%).

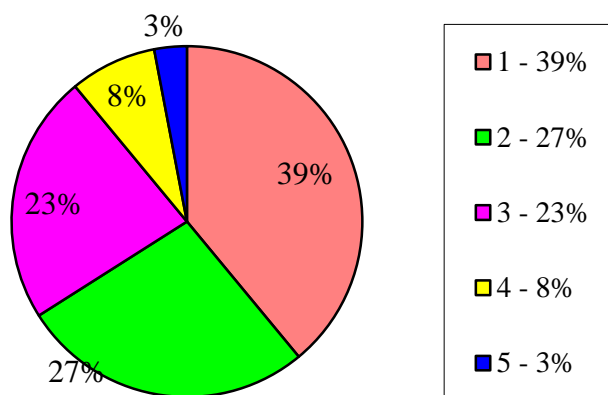


Diagram 2. Percentage of the reasons for the appearing of social dependence of students

Indicators of societal dependence among students are psychological symptoms:

- A feeling of euphoria during communication in social networks;
- Inability to stop such communication, which lasts more than two hours;
- Increasing the time of engagement in social networks;
- Ignoring friends and family;
- Feeling emptiness, depression and irritability outside social networks;
- The shifting of everyday cares on the shoulders of family members.

All these symptoms manifest differently at different stages of social networking.

Stages of social networking:

- (1) Easy capture (1-1.5 hours per day);
 (2) Full capture (1.5-2.5 hours per day);
 (3) Dependence (2.5-6 (8) h);
 (4) Adherence (8-12 hours per day) [2, p. 45].

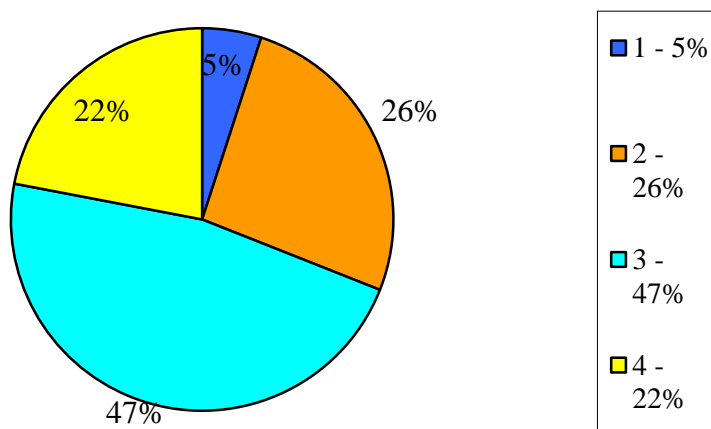


Diagram 3. Percentage ratio of different stages of social network dependence of students

In this situation, the issue of prevention of social networking among students is relevant. After all, by rewriting the famous philosophers, psychologists, and teachers [9] – “Dependence is easier to prevent than to get rid of it for a long time.” Sometimes, it’s much easier, with less resource consumption, to avoid some unwanted phenomenon than to deal with its destructive consequences for a long time.

Prevention of social networking at high school students:

1. Avoid communicating in social networks more than 2-2,5 hours a day;
2. Avoid eating and drinking during social networking;
3. Avoid such communication for 1,5-2 hours before bedtime;
4. Interact with parents, relatives, friends, pets, nature more;
5. Have a bright, rich, interesting real life, comfortable and desirable for the individual;
6. Feel excitement and risk without social networks;
7. Allow yourself to feel aggression in an acceptable way;
8. Play and realize your curiosity outside of social networks;
9. Engage in sports, spiritual practices (yoga), active walks in nature, picnics;
10. Cultivate your original hobbies and original cultural and leisure activities, various types of art therapy, phototherapy;
11. Visit theaters, museums, exhibitions, watch movies, etc.;
12. Travel around your country and the world;
13. Associate yourself with social networks as a technical tool that can help you gain knowledge and skills rather than emotions;
14. Follow to safety rules in social networks;
15. Avoid using social networks as a means of encouragement.

These simple rules will help avoid many internal conflicts of personality. Intrapersonal conflicts – collisions of opposite directed, incompatible with one another tendencies, in the consciousness of an individual. This is a state of personal dissatisfaction with any circumstances of life, connected with conflicting interests, aspirations, needs, values of the individual, which generate stress [10, p. 77].

Internal conflicts are submitted to the law of conservation of energy: energy does not disappear and does not arise out of nothing, but transforms from one species to another. The whole human way of life is formed and developed in the process of direct formation and solution of contradictions.

An internal conflict in a student's age arises when there are contradictions between “I want” and “I can”, “I must” and “I can”, “I am real” and “I am perfect”, between aspirations, desires and social prohibitions [11]. Long-term practical studies of foreign scholars [12] show that although student conflicts arise not from the conscious desire of their participants (and because of the peculiarities of the psyche), they are resolved depending on the will and level of personality development. The main role in the appearing of conflicts is played by conflict genes, which are emotions, words, actions that can lead to conflict. The basic pattern of internal conflict: escalation, accumulation of conflict genes. Also, the causes of internal conflicts of students are: the desire for domination, power, self-affirmation at the expense of others; manifestation of egoism; manifestation of aggression (natural or situational). All this is constantly manifested in the

communication of students in social networks and provokes a variety of interpersonal, pedagogical conflicts.

Particular emphasis is placed on the fact that the authoritarian style of communication provokes ineffective competing (conflict-handling modes by K. Thomas) [13] and destruction in solving pedagogical conflicts in higher education; democratic communication style is the basis for the desired and useful compromise and cooperation in the management of pedagogical conflicts; the liberal style of communication more often becomes a basis for avoiding and accommodating in resolving pedagogical conflicts.

(1) Authoritarian style of communication => competing (rivalry).

(2) Democratic style of communication => compromising and cooperation.

(3) Liberal style of communication => avoiding and accommodating.

It is necessary to mention that there are five main modes of conflict behavior. They are described and widely used in management education programs based on a system called Thomas-Kilmann, developed by Kenneth W. Thomas and Ralph X. Kilmann in 1972. The system allows to create their own mode of conflict resolution for each person. The basic styles of behavior in a conflict situation are connected with the source of any conflict – the divergence of interests of two or more sides that can be prevented due to effective communication [13, p. 470-476], [14].

Table 1. Conflict-handling modes according to Thomas & Kilmann

A measure in which you try to satisfy your own interests	1. Competing	4. Collaborating	<i>Active actions</i>
	2. Compromising		
	3. Avoiding	5. Accommodating	<i>Passive actions</i>
	<i>Individual actions</i>	<i>Mutual actions</i>	

(1) Competing mode is an open active struggle for your interests, defending your position. Personality is not very interested in co-operating with other people, but is capable of volitional decisions. This can be effective if the opponent has little time and resources, enough power and confidence in the correctness of the decision. The motto of this style is “Everything (80-100% of success) for one opponent or nothing for another opponent”;

(2) Compromising mode is resolving disagreements due to mutual concessions. Opponents are converging on the partial satisfaction of their desires. Such actions is similar to cooperation. However, a compromise is achieved on a more superficial level, because opponents do not seek and analyze hidden needs and interests. The motto of the style is “Success must be divided (50% of success to one side and 50% of success to the other side)”;

(3) Avoiding mode is an attempt to get out of a conflict situation without resolving it. The person does not defend rights, does not cooperate with anyone to solve a problem, just avoids a conflict. The motto of this style is “Nothing (0% success)”;

(4) Collaborating mode is a joint long-term, step-by-step development of a solution that will satisfy the interests of all sides: first, the needs and concerns of both people are determined, and then they are discussed. This is a great way to find a mutually beneficial result. The motto of this style is “Everyone is successful (80-100% success)”;

(5) Accommodating mode is changing of one’s position, reorganization of behavior, smoothing contradictions to the detriment of one’s interests. This style can be used to

get a delay in solving the problem. His motto is “A little (20% success)” [13, p. 470-476], [14].

6. Conclusions

Summing up all the above mentioned, we can state that the student of higher education, which is implemented in different types of real productive activities, timely carries psychoprophylaxis of conflicts, is responsible for health, realizes the prospects of his or her future – will not have significant serious internal problems, therefore, and not will suffer from social networking. It does not sound paradoxical, but such a student just does not have time for such a dependence. Such a student appreciates every minute and does not waste time for nothing. Such a person is constantly working on himself or herself, looking for real types of multidimensional activities. Such a student is interested in developing his or her abilities and talents and is planning success, professional and personal growth. So, we come to the conclusion that unresolved internal conflicts of students provoke a variety of interpersonal and pedagogical conflicts. This problem will be studied in detail by the authors in subsequent scientific works. This article focuses on ways of manifestation of internal conflicts in different types of student activity. In particular, such conflicts are manifested in communication, in the educational, leisure activities of students, namely - in social networking.

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Peculiarities of Professional Motivation of Private and Public Schools Teachers

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Abstract

The aim of the article is description of the results of the research devoted to the study of peculiarities in the professional motivation of private and public schools teachers. The article gives a brief description of the notions “motive” and “motivation”, examines the directions of research of these notions, reveals the specifics of the content of professional motivation of teachers, analyzes its types and motivating factors. The article describes the results of the research carried out using the techniques: “The study of motivational profile of personality” (Sh. Richie and P. Martin), and “The study of the motives of the teaching profession” (T. N. Silchenkova). Conclusions are drawn concerning the existence of statistically significant differences between groups of respondents engaged in professional activity in private and public schools on separate scales of motivational profile of the personality.

Keywords: motive, motivation, motivating factor, pedagogical activity, teacher.

1. Introduction

Even in ancient and medieval philosophy thinkers laid the foundations for the appearance of scientific problems of motivation. For example, according to Plato, the basis of motivational behavior of a person is his goal, which can be judged on the efforts and thoughts of a man (Abulhanova, 1999).

The image of the motivational sphere of personality is complex, extremely multifaceted and socially changeable. In philosophical researches he is understood as the degree of formation of the development of consciousness, reflection, values, creativity, provided the riches of intuition and emotional experiences of the person.

The phenomenology of a motive is defined ambiguously. This is justified by the fact that this concept is developed by different authors independently of each other, in different problem contexts, as well as empirical studies dominate theoretical ones. For example, A. N. Leontiev identified the motive as the one that, responding to current needs, organizes in a certain way directs the behavior (Leontiev, 2005). V. S. Merlin characterizes the motive as a narrow, private, changeable attitude of a person to various objects and phenomena of the surrounding world.

Heckhausen separates the concepts of motive and motivation. He believes: “the motive reflects the individual-specific moments of the motivational process induced by situational characteristics. Motivation acts as an incentive to action by a certain motive as a process of choosing actions”. By that motivation explains the purposefulness of personality’s action. Thus, the concept of motive is equivalent to the concepts of personal, individual, value and evaluation

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dispositions. According to Heckhausen (2003), “at the definite moment the behavior of a person is induced by the motive which has a dominant position in the hierarchy of motives”.

At the present time it is possible to distinguish two main directions in the analysis of motivation as a psychological phenomenon.

The first of them considers motivation as a structural formation, as a set of factors or motives. This approach can be traced in the works of Zh. Godfrua, V. I. Kovalev and V. D. Shadrikov. V. N. Kunitsyna and E. P. Ilyin adhere to the second approach, in which the motivation is considered as a dynamic formation, as a process that supports the mental activity of a person at a certain level (Rogov, 2008).

Another understanding of motivation is also possible. It is defined as a set of motives of behavior and activity. In this case, for the assessment of motivation the same dynamic parameters of force and resistance as in assessment of motive are used. Along with them the other parameters are used as well – multiplicity, structure, hierarchy. Multiplicity characterizes the development of content, that is, a sufficient number of motives. An example of this is the well-known hierarchy of motives A. Maslow, which opens with physiological necessities, includes security needs, love needs, self-respect and ends with the needs of self-actualization (Maslow, 1999).

The term “motivation” presents a broader concept than the term “motive”. R. S. Nemov understands the motivation as a system of factors determining behavior. These are factors such as needs, motives, goals, intentions, aspirations and others (Kochetkova & Utkin, 1996). Thus, motivation can be defined as the set of psychological reasons which explain human behavior, its beginning, direction and activity.

According to A. K. Markova, motivation performs several functions: motivates behavior, directs and organizes it, gives it personal meaning and significance. The presence of several functions of motivation shows that motivation not only precedes behavior, but is constantly present at all its stages. The unity of these three functions provides the regulating role of motivation in behavior (Malyushev, 2000).

In the general psychological context motivation is a complex combination of the driving forces of behavior that open to the subject in the form of needs, interests, attractions, goals, ideals. They in turn determine human activity. In the broad sense of the word the motivational sphere or motivation is understood as the core of the personality, which is characterized by such its properties as direction, value orientations, attitudes, social expectations, requirements, emotions, volitional qualities and other socio-psychological characteristics (Belov et al., 2014).

Thus, motivation is understood by the majority of authors as a set, a system of psychologically heterogeneous factors determining human behavior and activity.

In order to reveal the essence and concept of professional motivation of teachers, it is necessary to touch upon the problem of motives of professional activity. There is a large number of classifications of motives related to professional activity. Such motives can be divided into three groups: motives of choosing a profession and motives of choosing a place of work, and in fact, motives of professional activity. A certain activity is caused by all kinds of motives that are connected with each other. For example, motives of professional activity lead to the formation of motives for choosing a profession, and these motives lead to the choice of a place of work (Koziev, 1978).

The motives of the teaching profession among the employees of the educational sphere are different and multifaceted. For example, A. K. Baymetov identified four groups of teachers by the nature of the prevailing motives of activity: such as, the dominance of the motive of achievement, the dominance of due, the dominance of interest in the discipline taught, the dominance of the needs in communication with children. There are also teachers without a leading motive, as a rule, these are teachers with high qualification and authority, but such representatives are a minority (Rogov, 2012).

The motivating factor for the employee is the opportunity to receive and see the result of their work. E. A. Utkin and A. I. Kochetkova distinguish supporting and motivating factors. Supporting factors are: money, conditions, tools for work, safety, reliability. Motivating factors are: recognition, growth, achievements, responsibility and authority. If both groups of factors are absent, the work becomes unbearable. If there are only supporting factors, dissatisfaction with the work is minimal. If there are only motivating factors, the employee likes the job, but cannot afford it. If both groups of factors are present, the work brings maximum satisfaction (Kochetkova & Utkin, 1996).

The director of the educational institution as an employer is interested in teachers with a high level of professionalism. That is why to maintain and attract highly qualified personnel it is necessary to create an effective system of motivation, which will affect not only the creative initiative and social activity of a separate employee, but also the results of the educational organization as a whole.

In the modern education system there is an increasing number of commercial organizations that provide professional services, the quality of which does not meet state standards. The growth of prices for educational services, including state colleges, lyceums and schools, has significantly increased. The absence of a well-formed system of increasing the level of professional motivation of teachers entails neglect of the work performance.

2. Methods

In modern Russia educational institutions by the nature of the organization are divided into state (public), the founders of which are local or federal education authorities, and private (commercial), the founders of which are individual citizens involved in the process of education and upbringing in various degree. The conditions of functioning of such organizations are very different, first of all, the differences can be traced in the organization of professional activities of teachers, requirements for them, their working conditions, the nature of remuneration. These circumstances may be the basis for determining the differences in the motivational sphere of teachers in relation to professional activity. In this regard, in order to study the features of professional motivation of teachers in commercial and public educational organizations, the corresponding research was conducted.

The objects of the research are pedagogical employees of public and commercial organizations.

The subject of the research was the professional motivation of teachers in commercial and public educational organizations.

The hypothesis of the research is formulated, according to which there are differences in the professional motivation of teachers of commercial and public educational organizations.

The sample of respondents were teachers of commercial and state educational organizations of the city of Rostov-on-don, in the amount of 80 people, 40 teachers in each group.

The following tests were used as research methods: "Study of motivational profile of personality" (Sh. Ritchie and P. Martin), "Study of motives of pedagogical profession" (T. N. Silchenkova), as well as methods of statistical data processing: U-Mann-Whitney criterion.

The method of "Study of motivational profile of personality" was developed and tested by staff training experts Sheila Ritchie and Peter Martin. It serves to identify motivation factors that are highly appreciated by the employee, as well as those factors to which he attaches little importance as potential sources of satisfaction with the work performed.

The test allows to identify the needs and aspirations of the employee, and thus get some idea of his motivational factors. The test is based on the comparison of the significance of a number of motivational factors that are important for employees from the point of view of management.

The purpose of the methodology “Study of motives of pedagogical profession” is to identify the importance for teachers of motives that stimulate them to engage in their profession. The technique can be used for diagnostics of motives for choosing a profession. The respondents are suggested to fill a methodology form, ranking the given motives by a 5-point scale on the principle of semantic differential, thereby determining the significance of one or the other professional motive. On the basis of the obtained results the main motives of conscious choice of pedagogical profession are determined.

3. Results

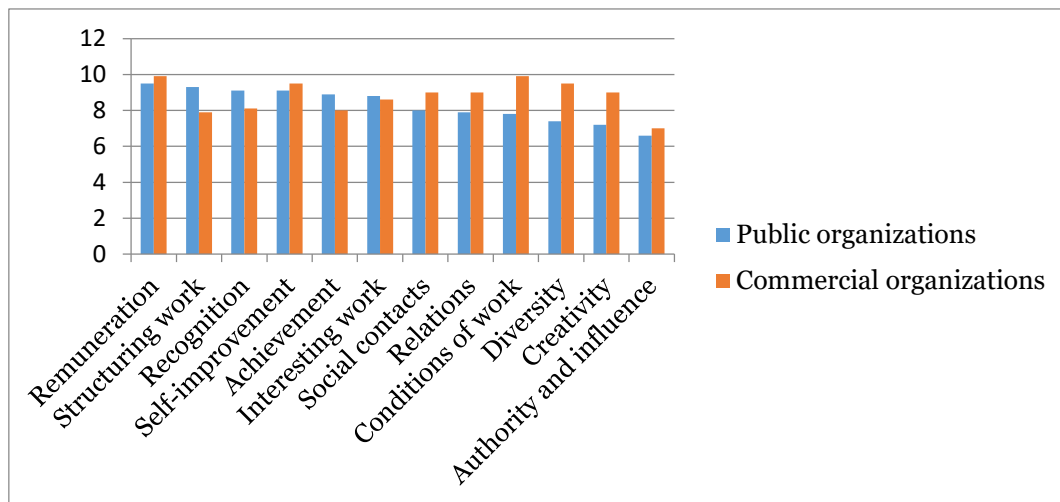


Figure 1. The research of professional motivation of teachers on methodology: “Study of motivational profile of personality” (Sh. Richie and P. Martin)

In the first place among the twelve factors highlighted by Sh. Richie and P. Martin teachers of both commercial and public organizations place wages (the percentage of this factor is 9.5 % and 9.9%, respectively), the differences between teachers on this factor are least presented. In second place among representatives of state organizations is the structuring of work (9.3 %), and the second group – working conditions (9.8%), in the public sphere, the third place is shared by such factors as recognition and self- improvement (9.1%), and in commercial – diversity and interesting work and self-improvement (9.5%), which may explain the existing greater opportunities for self-improvement and creative nature of activity of representatives of commercial organizations.

Also, teachers of public organizations in fourth place identified – achievement (8.9 %), in the fifth such factor as the interest that causes the work (8.8 %). The last place is occupied by authority and influence (6.6 %). It is also interesting that working conditions, diversity and creativity are also at the end of the list (7.8%, 7.4% and 7.2% respectively).

Teachers of commercial institutions have a slightly different picture. In the fourth place – the recognition and achievement (8.1% and 8.0%), the fifth – the structuring of the work (7.8%), it is possible that this fact reflects some of the problems of commercial educational organizations associated with a low degree of structuring the work of organizations in general and teachers in particular.

The application of the statistical Mann-Whitney criterion showed the presence of statistically significant differences in the motivation of teachers of commercial and public educational organizations on such scales as: working conditions: $U=7$, diversity: $U=7$, creativity: $U=8$. No significant differences were found on the other scales.

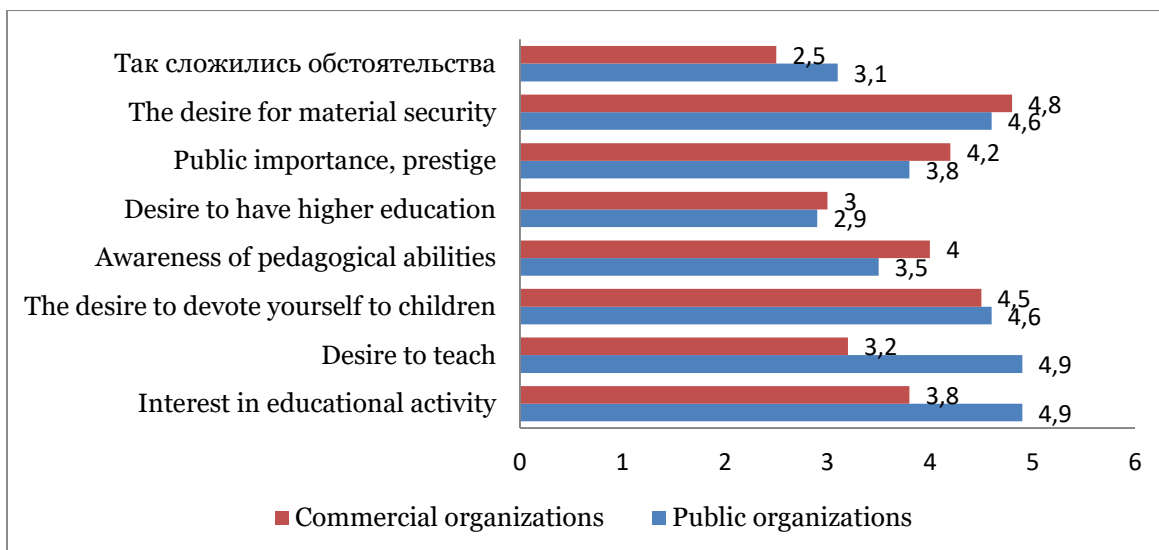


Figure 2. The research of motives of pedagogical activity on methodology:
“Study of motives of pedagogical profession” (T. N. Silchenkova)

In the first place among the eight fundamental motives of the teaching profession, highlighted by T. N. Silchenkova, teachers of public organizations place the “desire to teach” (4.9 points) and “interest in educational activity” (4.9 points), employees of commercial organizations – “the desire for material security” (4.8 points).

In second place among representatives of public and commercial organizations is “the desire to devote themselves to children” (4.6 and 4.5 points, respectively). This suggests that teachers feel their calling and are ready to follow it.

The third place in both groups is taken by the motive of pedagogical activity “public importance, prestige” (3.8 and 4.2 points each). This fact indicates that the teaching of children, educational activities are socially significant, important tasks of modern society.

The motive “awareness of pedagogical abilities” (3.5 and 4 points, respectively) took the fourth place at respondents of two groups. This allows us to conclude that teachers chose their profession taking into account their interests, abilities and aspirations.

The last places at teachers of commercial and public educational organizations were taken by motives “desire to have higher education” (2.9 and 3) and “so there were circumstances” (3.1 and 2.5). Thus, we can say that the respondents of both groups made a conscious and deliberate choice of their profession.

The application of the Mann-Whitney statistical criterion showed the presence of statistically significant differences in the motives of the pedagogical profession of employees of commercial and public educational organizations on such scales as: “the desire to teach”: $U=6$ and “interest in educational activities”: $U=7$. No significant differences were found on the other scales.

4. Discussion

Detailing and analysis of the obtained results allows us to distinguish in both groups of teachers general, as well as very different types of motives. It is fixed that according to two methods for both groups of respondents, a very significant motive is wages, expressed in the scales of “Remuneration” and “Desire for material security”, such results, unfortunately, indicate external motivation, not related with the content of activity and its objects.

Teachers who are employed in public institutions to a much lesser extent than their colleagues from commercial organizations are guided by such motive as “Working conditions”, it's probably due to the fact that the experts focused on a more comfortable working environment initially choose private educational organization. It is interesting that on the scales “Diversity” and “Creativity” there were recorded significant differences indicating that these motives are much less expressed among representatives of public organizations, that shows the insignificance of this creative component in the activities of respondents in this group, while their colleagues from commercial organizations have these motives more expressed, indicating the desire of teachers of private educational organizations to creative self-expression in the profession. Such conclusions indirectly confirm the data on the motive of “Structuring the work”, more expressed among representatives of commercial organizations. Perhaps the obtained results reflect not only the motivational system of employees, but also the differences in the nature of the organization of the educational process in the organizations of these two types as a whole.

Choosing a commercial educational institution for their child, parents, as a rule, are guided by the conviction that the teaching staff of this organization have not only deeper knowledge of the material, but also differ in creativity, non-standard thinking and educational approaches, as well as interest in their own professional activity. At the same time, if the creativity and diversity of activity is really more typical for the employees of these organizations, such motives as the “Desire to teach” and “Interest in educational activities” are much less inherent to the teachers of commercial educational organizations than to their colleagues from public organizations.

Thus, if you build a motivational profile of a teacher of a commercial educational organization, it can include the dominant external motives associated with payment, public recognition, prestige of work and working conditions, as well as internal motivation associated with the ability to diversify their professional activity, use creative approaches and models of implementation of the educational process based on awareness of their pedagogical abilities.

The motivational profile of a teacher of a state educational organization is a little bit different. In addition to external motives related to wages, such teachers have dominated internal motivation based on the desire for professional recognition, self-improvement, interest in activities and the desire to devote themselves to students.

5. Conclusions

The analysis of professional motives of teachers showed the presence of both similar and significantly different motivational factors in the investigated groups.

The research clearly demonstrates the main motives of conscious choice of teaching profession and the implementation of educational activity in general.

The study revealed the differences in teachers' professional motivation. Teachers of commercial educational organizations largely distinguish working conditions, the desire for material security, diversity in the educational process, as well as the opportunity to show their creative potential, compared with teachers of public institutions.

The hypothesis that there are peculiarities of the relationship of professional ideas and professional motivation of teachers in commercial and public educational organizations was confirmed.

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Twenty Five Years After Popper (1902-1994): Plato and Marx as Social Engineers (Karl Popper's Criticism)

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Abstract

The paper exposes Plato's and Marx's doctrines for thorough social changes as being specific versions of utopian large-scale social engineering. In the basis of these views lies what Popper names as "radical historicist thinking". The issue of the use of violence is discussed in the context of the search for justice, both in Plato's ideal city-state and in the future communist society outlined in broad lines by Marx. The paper concludes by emphasizing that both types of the proposed large-scale social changes can best be understood as specific types of utopian thinking which always invites for violence.

Keywords: social engineering (large-scale and piecemeal), historicism, violence, ideal city-state (Callipolis), communist society.

1. Introduction

Social engineering, the way Karl Popper understands it, obviously possesses universal features which make it characteristic for all societies and times. This, by itself, is one of the reasons allowing Popper to bring under a common denominator Plato and Marx and critically review their doctrines in his two-volume book *The Open Society and Its Enemies*. Both thinkers occupy the central place in Popper's book, while other thinkers like Heraclitus, Aristotle and Hegel stand somehow "in the periphery". They, though, receive no less vehement criticism.

The core notion discussed in the *Open Society* no doubt is the notion of *historicism*, which is closely linked to the notion of *utopia*. In his book Popper undertakes to reveal the reasons and the specific patterns of historicist thinking which inevitably produces utopias of different kinds leading to the establishment of violent totalitarian regimes. Therefore, considering the critical nature of Popper's analyses, we can put the notion of *social engineering* on equal footing next to the notions of historicism and utopianism. These three, I presume, form the critical theoretical "lenses" through which famous totalitarian thinkers are viewed.

The objective of this paper is to go into the details of the specific "Popperian" approach as exhibited in the *Open Society* with special attention to Popper's understanding of "social engineering" and "social technology". As Popper himself notes in his *Intellectual Autobiography*, the latter notions were first developed in *The Poverty of Historicism* and then successfully applied in his *Open Society* to explain fundamentally important aspects of totalitarian holistic thinking and totalitarian programs. In the lines below my attention is focused only on Plato and Marx and my intention is to show that, assessed as "social engineers", they are very different and yet no less

harmful as social thinkers who have proposed and defended models of social reconstruction elements of which stood in the basis of typical totalitarian ideologies.

Like any other significant thinker, Popper had his severe critics. However, having this in mind, I should make it explicitly clear that I find Popper's critical analyses of totalitarian thought in both volumes of *The Open Society* still classical in the sense that they still exert their strong influence over the thinking minds, and this allows Popper to still enjoy his popularity in the fields of contemporary Philosophy of politics and Philosophy of history.

2.

The Platonic approach I have in mind can be called Utopian engineering, as opposed to that kind of social engineering which alone I consider as rational, and which may be described by the name of piecemeal engineering.

Karl Popper (Popper, 1947a: 138)

It should be emphasized right from the start that the link between social engineering, historicism and utopianism is by no means predestined. Social engineering is not bound to be based on historicist thinking. When analyzing the notion of social engineering in *The Poverty of Historicism* Popper especially stresses on its two fundamentally different types and draws the contrast between them (Thomas, 200: 32-33). The first type he calls *large-scale* or *utopian* social engineering (which is not simply unacceptable but should be denounced and rejected wherever it is proposed to be carried out in practice); and the second type, dubbed as *piecemeal* social engineering, is the acceptable (humane) form of materializing changes in social reality based on careful planning of small transformations of existing institutions observing possibilities of failure and unintended negative consequences.

The difference between the two types of social engineering is crucial. Why?

Karl Popper wrote both books, the *Poverty* and *The Open Society*, as his “war effort” (Popper, 2002: 131), that is years after the publication of his first book *Logik der Forschung* (The Logic of Scientific Discovery, 1957), 1934. *Logik* established Popper as a *critical rationalist* for whom scientific method is nothing more than application of the rule we follow in all our daily work – that is the rule of “trial and error”: we can learn and improve only through our mistakes (Lozev, 2015, ch. 2). For Popper critical discussion is at the basis of any rational thought and action. This applies especially to politics and social planning. Just like in science, in decision-making and in our social activity we should be able to learn from our experience, that is we have to be able to make experiments and judge on their basis whether we are making progress or not. When social engineering is done on a relatively small scale, it allows us to be clear about the cause-effect chains and therefore judge easily whether we are moving closer to our goal or, on the contrary, we are moving away from it. The rationality of our actions here is guaranteed by our ability to judge clearly whether the experiments we make are successful or not. We can learn from our failures.

Are we in the same position with respect to large-scale social engineering? Obviously, not. In large-scale social engineering we are faced with such complexity of factors and mutual connections that it is practically impossible to judge whether our experiments are successful or not. We are lost in an ocean of multi-dimensional dependencies where no clear cause-effect chains can be discerned. Therefore we can learn nothing from our experience and it is of no use whether we have a relatively well-defined goal we are aiming at or not. We are exposed to voluntarism and subjectivism. In our actions there can simply be no rationality the way Popper understands it.

There are also other important differences between the two types of social engineering but this is the crucial one. All in all, in the endeavor to improve the social reality we live in, piecemeal social engineering is Popper's preferred method to proceed; it is the embodiment of his view of rationality and science-based methodology.

3.

Great men may make great mistakes...

Karl Popper, Preface (Popper, 1947a: i)

Turning now to Plato and Marx, and having in mind the two types of social engineering, Popper unfolds the reasons why these distinguished men took the slippery road of historicist thinking. His analyses lead him in the end to categorize them as belonging to the group of the “great men”, the “leaders of humanity” of whom he speaks on the opening pages of his book. Popper in fact warns that “great men may make great mistakes” (Popper, 1947a: i) and that if we want to survive as civilization we have to boldly criticize the “great men” and their heritage.

According to Popper the dangers spring from a common source – namely, the radical historicist thinking. The latter takes different paths but the harm is no less great. Plato, as Popper portrays him, is the more active social engineer while Marx is the more prophetic one. Popper would be perhaps inclined to call Marx a somewhat *quasi* social engineer since the Marxist theory of history, emphasizing on its *scientific* nature, holds that history is subject to inexorable laws and that revolutions cannot be planned on paper.

Does it mean that Marx’s prophetic teaching was of less importance and therefore was not so harmful? No. Marx created what he himself called “a science”, but in the end his science turned into a powerful ideology with great activist potential. I am inclined to accept even Russell’s description of Marxism as a specific “religion” (Lozev, 2002: 83) because the spiritual effect of it is really comparable if not greater, than the effect of a religion. Below we shall illustrate this point in more details.

4.

To Plato, the Divine Philosopher, Popper devotes nearly all of the first volume of *The Open Society*, investigating his main teachings. The investigation is carried out on the basis of Popper’s attempt to justify his thesis that Plato was in fact an ardent defender of the “closed society” and therefore great rival of democracy, freedom and individual rights.

Contrary to other opinions, I highly appreciate Popper’s analyses of Plato’s teaching. These analyses, I presume, succeeded to show that Plato created a philosophy which had its pernicious effects not only on his contemporaries but also throughout the ages up to our own time. It is not for nothing that the first volume is entitled *The Spell of Plato* where “spell” should be taken in its meaning of “[spoken](#) words that are [thought](#) to have [magical power](#), or (the [condition](#) of being under) the [influence](#) or [control](#) of such words” (Cambridge dictionary). Popper himself praises Plato as one of the greatest masters of philosophical prose. Through fascinating (bewitching) his readers he was able to “put them under his spell” to the point of inculcating and justifying some of the worst ideas which we find repeated in essence in the most repelling and disgusting ideologies after Plato.

Popper’s criticism of Plato culminates in Chapter Ten, the last chapter of volume one, entitled *The Open Society and Its Enemies*. The repetition of the title of the two volumes is indicative as there can be little doubt that the task of exposing Plato as defender of the “closed society” is best carried out here.

However, with respect to our topic of portraying Plato as a “social engineer”, we should focus our attention on Chapter 9 which best reveals Popper’s views on the dangers of large-scale (utopian) social engineering and exposes Plato as a radical totalitarian thinker.

The chapter’s title is *Aestheticism, Perfectionism, Utopianism* and here Popper’s attack on Plato is in fact an attack upon all holistically minded thinkers and activists who cannot

wait to see the “detested society” they happened to live in totally transformed into a fresh-new society where no traces of the past exist.

In the beginning of the chapter Popper reveals why Plato’s thinking is so attractive and so dangerous. The reason is because he, seemingly, is “very rational” in defending his method. How does his argument go? To be successful as a social reformer, Plato claims, one has to have a *vision* of how the future society should look like (Wright, 2012). The vision should be the goal we are aiming at, the end-point of our endeavor, of our ‘transformation journey’ so to say.

Therefore, the social reformer should be a good (perfect) “visionary”. He should be the one who possesses the ability “to peep into” the future and envision what the best state of society should be. He should have a clear vision of how the best, or the *Ideal*, state should look like. Plato claims to have this vision. In his *Republic* he convinces his readers that the best state should be the one which represents and embodies the very Idea of Justice (Plato, 1981: ch. 10). Only a few understand and know what justice is (ultimately, it is only Plato, the holder of Wisdom, who knows this). Therefore, only a few (ultimately, only Plato) will be able to propose a vision of the Ideal state. This means that only a few (or only Plato) are able to transform the present, decaying city-state into a *Kallipolis*, that is Ideal City-state, which will resemble its Divine Form or Idea and will be organized in such a way as to arrest all changes leading to decay.

This approach in social engineering Popper calls *utopian*. Plato and Marx, though for different reasons, are both typical utopian thinkers. Their approach requires that we should first have a “picture” of the future state of society and then put the efforts of generations – no matter how many, and no matter how hard it would be – to attain it.

In the case of Plato this approach is based on his *aestheticism*. Plato is an artist, and a visionary: like all great artists and visionaries, he is a perfectionist who has a vivid picture of what the Ideal City-state must have as its attributes, and how it should be organized. (This immediately calls to mind the fact that Hitler (and many other “great leaders” of humanity) also considered himself an “artist”, and he, too, insisted that he well knows how the Third Reich, designed to exist for a thousand years, should look like).

Plato envisioned the society as whole; for him the city-state was like a *living organism*. Plato’s *organic* worldview placed little or no importance on the individual citizens. Plato was obsessed with the “Good of the State”. He spoke of its “soul”, its “virtues”, and its “life”, as if it were a single individual. For the “Good of the State” Plato was not hesitant to sacrifice its citizens. They are deemed as mere tools, as instruments in the hands of the great wise master who knows how to attain State’s goals. The *Republic* (the most famous of all Plato’s dialogues which Popper considers to be authentically *Platonic*, that is belonging to his latest dialogues) is an apotheosis of “the Whole”, the City-state at the expense of the individual human beings. (All totalitarian ideologies share this Platonic attitude, they all deify “the Whole”, the state, sacrificing the rights and interests of the citizens).

Plato was convinced that he possessed the Divine knowledge of how to construct the Ideal City-state, the *Kallipolis*. From this conviction sprang his radicalism and resolute willingness to apply violence to all who do not obey. Plato intended to transform the existing “decaying” society leaving no stone unturned.

The Philosopher-king of Plato’s Ideal state is a symbol of *sophocracy* (power of or power of the wise man), power that is unquestioned, unchallenged, ultimate. The possessor of such power engages himself with nothing less than radical social engineering which should bring, mockingly notes Popper, paradise on earth, but in the end all his effort leads to “... hell which man alone prepares for his fellows” (Popper 1947a: 148).

5.

Popper's attitude to Marx, compared to that of Plato, was much more favorable. No matter how harsh his critique of Marxism was, Popper never missed the chance to speak of "the spirit of Marx", that is the spirit of his resolute defense of the exploited, compassion with the poor, the proletariat, readiness to fight all injustices in life. Marx, however, was very careful not to mix or confuse his feelings for the "oppressed" and his willingness to change their lot (which is a moral, axiological issue) with his "scientific", presumably objective, investigations, that is with his "scientific" theory of how history develops. He hated all moralism and charity talk, all verbal rejection of social ills.

Popper was quick to uncover something paradoxical in Marx's teaching. On the one hand, Marx is famous for being a "revolutionary", both in science and in practice (remember how actively he was involved in the events of 1848 in Germany, Belgium and France). On the other hand, in his theoretical research he came to implicitly formulate, according to Popper, a certain theory of the "impotence of all politics" (Popper, 1947b: 110). One of the most famous dictum of Marx is his *Eleventh thesis on Feuerbach*, 1845, according to which "Philosophers have hitherto only interpreted the world in various ways; the point is to change it". This thesis seems to point in the direction of expected active social engineering. Yet, Marx believed history develops, so to say, "objectively", according to its own inexorable laws, with no regard to any subjective will. Marx seemed to envision history subjected to laws just the way nature is subjected to laws.

Now Marx lived in a time immediately after the great European "eruption": the French revolution. Its echo could still be heard and felt everywhere. Marx was convinced that great historical events, like wars, revolutions, crises – the milestones in history – cannot be planned in advance and carried out "consciously" according to agreed blueprints. They come *objectively*, disregarding our will and manifesting that there are uncontrolled (uncontrollable) driving forces in history of which we have a sense when eruptions of the sort of the French revolution happen to shake the European social world.

Marx started his career as a "young Hegelian". For Hegel the driving force of history was the World Spirit which strove to realize itself moving to its goal through successive historical stages. Marx also found the driving force of history and offered his understanding of history's goal. *Class struggle* (war) for Marx was the notion which gave him the key to explain all major historical events outlining the teleological development of history.

Marx believed that he was living in a very significant era, the era of "proletarian revolutions". The class struggle of his time is the struggle between the working class, on the one side, and the capitalists, on the other. For Marx, however, the outcome of this struggle was not a question of taking sides. Marx searched for and believed he had created a *science* (remember the book of Engels, *The Development of Socialism from Utopia to Science*). Marx believed he had found the laws of history and it was because of these laws the proletariat would be victorious in the struggle with the capitalists. The fall of capitalism was inevitable. As Marx wrote in *Das Kapital*, the Twelfth hour is striking for capitalism and it will inevitably fall.

Popper says we cannot blame Marx for holding such a strong belief in science and seeking in social science the tool to predict the future: this was the general view of it during the whole Nineteenth century. It was taken for granted that to predict was one of the specific functions of science. For Marx, however, took this to be its main function. Thus the combination of his "historical materialism" and the investigation of the current struggle of the oppressed workers produced one of the most powerful prophecies in human history, namely the coming of the classless society as an inevitable result of the victorious proletarian revolution. Marx predicted that the world is entering into a totally new epoch: the proletariat, doing away with the capitalist class, is in fact doing away with "the society divided by classes". Marx believed that thus the main

source of inequality and injustice, *the Hell*, is wiped out from the face of the earth once and for all time.

Marx, however, never went into the details of how the capitalist society will be transformed into a classless communist society. He never went beyond the general phrases of “proletarian revolution” or “proletarian dictatorship”, “expropriation of the expropriators” or “doing away with the private property”. This is one of the reasons why Popper calls his political program “poor”. This explains why, as a social engineer, Marx was way behind Plato. Yet, what Marx created – the Marxist ideology or “religion” – had great motivational force. Strangely enough, Marx believed that he had forged ‘the spiritual weapon’ in the hands of the working class to fight the capitalists. In a letter to Engels, after publishing *Das Capital*, he compared the book to a bomb which he had fired right in the head of the capitalist society.

This by itself speaks of the *activist* nature of Marx’s works. And since Marx insisted that capitalism can never be reformed but only overthrown altogether, we can claim that his activism was of radical kind. A good deal of this Marxian activism had been passed to his followers and especially to the Russian ones. We shall hardly go wrong to say that the *real* social engineers who in practice materialized some of Marx’s ideas the way they understood them were Lenin and Stalin who showed the world to what tragic extent a prophetic teaching can be taken in an attempt to carry it out in reality. Popper rightly claims that the Russian revolution (in October 1917) was not “Marxian” in nature. That raises the question of whether Marx would recognize in the face of Lenin, Trotsky or Stalin “true adherents” of his. Discussion on this question goes beyond the limits of our topic but undoubtedly these leaders personified the fiercest utopian social engineering.

6. Conclusion

Our analyses, fixed on Plato and Marx, were in fact fixed on the negative type of social engineering, the utopian one. Though different in many respects Plato and Marx exhibit common features in their way of thinking and the results produced. Plato elaborated in detail his Ideal City-state as a totalitarian structure relying on knowledge preserved only to him and the wise men; this knowledge underlying their supreme power. Marx also focused on knowledge, the scientific knowledge, and it also served as basis of his power, but this was the power of predicting what the future would bring. His specific doctrine of lessening the “birth pangs” of what irrevocably will happen gave expression to how very prophetic his general teaching is. The specific radical Marxian prophecy of the coming death of capitalism gave birth to no less radical social engineering which was carried out throughout the Twentieth century. Pondering over the nature of these teachings of Plato and Marx we once again come to see the efficacy of Popper’s remedy: criticism through and through at every step taken in an argument, especially in an argument for power.

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Deep Ecology and East-West Dialog

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Abstract

One of the main challenges of our time is the ecological crisis. This crisis is a result not only of economic, political and social factors. It concerns also the very foundations of our attitude to reality and to ourselves. One of the answers to the ecological problems is the Deep Ecology movement. It seeks to identify, suggest and encourage the implementation of ways for overall ecological transformation of our socio-cultural systems, collective actions and lifestyle. This paper aims at presenting the East-West dialogue in terms of the ideas of deep ecology. What could offer to the ecological issue Eastern teachings, how could they be harmonized with the Western traditions – these will be some of the questions in this paper.

Keywords: deep ecology, East-West dialogue, Eastern philosophy.

1. Introduction

One of the main challenges of our time is the ecological crisis. This problem seems to be more and more severe every year. Therefore, among the most important priorities of the European Union’s strategy for smart and sustainable development is the need for much higher energy and resource efficiency. The problems of ecology, however, could not be resolved only by administrative and technological means. They require a much larger and more complete change – a change in our consciousness, in the way we understand and perceive nature and the world as a whole and our place in it.

For more and more researchers from different areas of knowledge “an environmental crisis of this complexity and scope is not only the result of certain economic, political, and social factors. It is also a moral and spiritual crisis which, in order to be addressed, will require broader philosophical and religious understanding of ourselves as creatures of nature, embedded in life cycles and dependent on ecosystems” (Tucker & Grim, 2000: XVI). The new report to the Club of Rome, 2018, strongly emphasizes that “it is particularly important to “look at the philosophical roots of the current state of the world” (von Weizsacker & Wijkman, 2018: 8). Many people come to the conclusion that it is necessary to rethink our worldviews and ethics, to explore the main premises of our thinking, and to analyze the ecological potential of our spiritual heritage as well as that of cultures other than ours. As the report to the Club of Rome 2018 states, it is important to “look at the great traditions of other civilizations” and especially at “Asian traditions” (von Weizsacker & Wijkman, 2018: 114-115).

Therefore, in this paper I will discuss one of the most important movement connected with the ecological crisis that of the deep ecology, as an innovative example of a dialogue where Eastern ideas are creatively combined with the Western ones creating a new and working model.

2. Deep ecology as a realization of the East-West dialogue

The concept of “deep ecology” was introduced by the Norwegian philosopher and ecologist Arne Naess. In his Introductory Lecture at the 3rd World Future Research Conference in Bucharest in 1972 he distinguished two notions: “The Shallow Ecology movement” that “fight against pollution and resource depletion” and “The Deep Ecology movement” that rejects “the man-in-environment image in favor of the relational, total-field image” (Naess, 1973: 95).

In fact, this distinction could be regarded as an example of a distinguishing between one-sided technological approach that is in tune with the major Western tendency, and a more holistic approach that is closer to some ideas of the Eastern wisdom or minor traditions in the Western one. Shallow ecology deals with the symptoms of the ecological crisis and tries to solve the problem through the means that generated it upgrading techniques, introducing new technologies, etc., i.e. its tools “are based on the same consumption-oriented values and methods of the industrial economy” (Drengson, 2012). It is precisely because it deals with symptoms, however, that this approach could only offer partial and temporary solutions, and sometimes even leads to a further deepening of the problem. That is why the approach of the deep ecology is important. It seeks for the roots of the crisis and tries to identify, suggest and encourage the implementation of ways for a comprehensive ecological transformation of our socio-cultural systems, collective actions and lifestyle. The approach of shallow ecology sets short-term and relatively narrow goals, while the deep ecology “involves redesigning our whole systems based on values and methods that truly preserve the ecological and cultural diversity of natural systems” (Drengson, 2012). While shallow ecology “does not inspire a change in the way people perceive the world around them – it only seeks to guide human action”, the deep ecology “defends the position that a change of perspective and attitude is required” (Guilherme, 2011: 61). Since the deep ecology approach is based on the reconsideration of our worldviews and attitudes to reality, Arne Naess supposes to replace the term “ecology” with the terms “ecosophy” meaning by this term “a philosophy of ecological harmony or equilibrium” (Naess, 1973: 99). The deep ecology as introduced by Arne Naess could be regarded as a kind of realized East-West dialogue at least for three reasons: according to its origin, its ideas and its practices.

3. East-West dialogue at the source of the deep ecology

The origin of the deep ecology is based on two main philosophical roots: the ideas of Baruch Spinoza from one side, and the ideas of Mahatma Gandhi from the other. What unites these two thinkers who belong to different cultures and ages? The main idea that inspires the ideology of the deep ecology is the idea of oneness. This is the leading idea of the teaching of Hinduism to which Gandhi belongs. Monism, from the other side is the core principle in the Spinoza philosophy.

According to Hinduism everything is just a modification and manifestation of That Unnameable One, *tad ekam* that is beyond all forms. It is simultaneously indescribable and paradoxically described as a non-dual unity that transcends all polarities: “To this world I am the father, the mother, the grandsire and the sustainer”.

The goal, the support, the Lord, and the consciousness witnessing – all this I am. I am again the abode, the refuge, and the friend of all, as also their origin, their dissolution, their ground, their treasure-house and their seed imperishable.

“... both immortality and death, both being and non-being” (Bhagavadgita, IX, 17-19).

That one has different names and interpretations. In a cosmic or objective sense, it is Brahman, the Ultimate reality of the Universe. In personal or subjective sense, it is Atman, the true inner self. In human worship practices, “the same formless, impersonal, pure and passionless

being of philosophy is worshiped by the warm full-blooded hearth of the emotional man as a tender and benevolent deity... Religious consciousness generally takes the form of a dialogue, a communion between two wills, finite and infinite" (Radhakrishnan, 1923: 96-97).

Since this one is the only thing that is, everything in the multiple world is just its unfolding and manifestations. The deepest truth of Hinduism is the truth of the identity of the inner and outer essence, the cosmos and the psyche, the human and the divine. "Tat Tvam Asi" or "you are that" is one of the grand pronouncement of this tradition. This means as well that every being has the same essence:

"(the essential self or the vital essence of man, atman) is the same as that in ant, same as that in gnat, the same as that in elephant, the same as that in these three worlds, indeed the same as that in the whole universe" (Brihadaranyaka Upanishad, I. 3. 22).

Therefore, one of the main principles of the Hindu ethics is that of non-violence, a principle that Gandhi strictly followed in his life. This principle sees the one divine nature within every being and therefore approaches everything with equal care and respect. This principle sometimes seems too non-human and this is one of the critiques to the deep ecology as well.

The principle of non-violence, however, has a good counterpart in the principle of reverence for life, proposed by the Alsatian thinker Albert Schweitzer as well. The ethic of reverence for life firmly states that it does not recognize any relative ethics, "it only admits what serves to preserve and develop life. Any destruction or damage to life, regardless of the circumstances in which it is done, is characterized as evil" (Schweitzer, 1973: 314). Albert Schweitzer points out that this absolute ethics does not provide ready solutions and recipes. Every time it should find the balance, "when I cause harm to one's life, I must clearly realize how much this is necessary" (*Ibid.*, 315). The Alsatian physician, philosopher, and public figure clearly shows that this absolute ethic places high demands on us and makes us responsible for our most insignificant actions: "I must do only the inevitable, even the most insignificant. The peasant, mowing thousands of flowers from the meadow to feed his cow, does not have to crush the flower growing near the road, for in this case he will commit a crime against life that is not justified by any need" (*Ibid.*, 315).

Regarding everything as one and seeing the same essence in every being, Hinduism is not puzzled by the question whether this vision is polytheism, monotheism, pantheism, panentheism or henotheism. One and many, unmanifested and manifested are two different sides, two aspects of the same reality and are constantly transformed into one another. The oneness is at the root of everything and manifests itself in different ways. Everything in the world, even gods, is only aspects and manifestations of this oneness.

In different language and in a different perspective the idea of all-embracing oneness is developed in the philosophy of Spinoza as well. In terms of Western philosophy his ideas are described as monism and pantheism.

Spinoza asserts that only one substance exists and everything is a modification of this substance.

"Whatever is, is in God, and nothing can be or be conceived without God" (Ip15).

For Spinoza God or Nature (*Deus sive Natura*) are one and the same. He distinguishes two aspects of the substance – passive and active:

*"[B]y Natura naturans we must understand what is in itself and is conceived through itself, or such attributes of substance as express an eternal and infinite essence, that is ... God, insofar as he is considered as a free cause.
But by Natura naturata I understand whatever follows from the necessity of God's nature, or from God's attributes, that is, all the modes of God's attributes insofar as*

they are considered as things which are in God, and can neither be nor be conceived without God.” (Ethics, Part I, Prop. 29, Scholium).

These aspects however are not two realms but rather two ways of our perceiving the reality.

In Hinduism there are also different aspects of oneness and also different interpretations of their connection. The explanation of the oneness of Atman and Brahman, the one and the plurality varies from the strict monism of advaita, through the limited monism of vishishtadvaita and equal non-difference and difference of dvaitadvaiya to the dualism of dvaita. In similar way, “there is some debate in the literature about whether God is also to be identified with Natura naturata. The more likely reading is that he did, and that the infinite and finite modes are not just effects of God or Nature’s power but actually inhere in that infinite substance. Be that as it may, Spinoza’s fundamental insight in *Book One* is that Nature is an indivisible, uncaused, substantial whole – in fact, it is the only substantial whole. Outside of Nature, there is nothing, and everything that exists is a part of Nature and is brought into being by Nature with a deterministic necessity. This unified, unique, productive, necessary being just is what is meant by ‘God’” (Nadler, 2019).

In such a way, two different philosophies coming from very different times and cultures complement each other inspiring the creation of a new vision, that of the deep ecology insisting to respect every aspect of life in the world. The deep ecology states that an inspiration for such a vision could be every philosophy and worldview if it helps us to find the way to perceive the value of life in its plurality of forms.

4. East-West dialogue and the main themes of the deep ecosophy

Based on the vision of oneness, the deep ecology develops three main views: (i) the view that everything has its *intrinsic value*, which “is not dependent on usefulness to human beings”; (ii) *biocentric egalitarianism*, or “the view that all entities, whether a cell, an entity, or an ecosystem such as the Amazon Basin or the planet Earth, have equal value”; and (iii) *self-realization*, or “the view that everything seeks to self-realize itself, however self-realization is understood, such as enduring for as long as it possibly could and/or as fulfilling its own purpose” (Guilherme, 2011: 64-65).

According to the ideas of the deep ecology these views could be supported by different philosophical systems. Arne Naess was inspired by the monistic philosophy of Spinoza and the ideas of Gandhi. At the core of the both philosophies there is the idea of oneness and interpretation of reality in terms of something much higher than the narrow anthropocentric perspective.

Actually, the view of the intrinsic value of everything stems directly from the idea of oneness. Regarding the multiplicity of things as manifestation or modes of this oneness this idea makes everything an aspect of the highest reality. In fact, here we could not even speak of the highest or ultimate reality because there are no different levels, there is no rank and hierarchy according to which to build our value system. Therefore, if this reality is the only reality and there is nothing but it, the intrinsic value of all these modes should be equal.

For the Western mind that is used to perceive the world in terms of duality oneness seems a little bit paradoxical.

This paradoxality is shown very well in the introducing mantra of Isha Upanishad:

*OM. This is the whole. That is the whole.
The whole generates [only] the whole.
If from the whole the whole is taken,
again the whole remains.*

This equality of the values, however, is at the same time a lack of any value, since there is no subordination and hierarchy of being in accordance to their closeness or remoteness to the Supreme source, as it is in Christianity and Neoplatonism, for example.

This lack of hierarchy is especially obvious in Daoism where everything has an equal value and equally has no value. Daoism is very un-anthropocentric teachings, as deep ecology intends to be, and it is a good example of an approach that is aware of “equality of things” (according to the title of the second chapter of Zhuangzi). As this chapter states, everything has its viewpoint, its perspective to reality. This perspective is adequate and true for it but only for it: “If a man sleep in a damp place, he will have a pain in his loins, and half his body will be as if it were dead; but will it be so with an eel? If he be living in a tree, he will be frightened and all in a tremble; but will it be so with a monkey? And does any one of the three know his right place? Men eat animals that have been fed on grain and grass; deer feed on the thick-set grass; centipedes enjoy small snakes; owls and crows delight in mice; but does any one of the four know the right taste? The dog-headed monkey finds its mate in the female gibbon; the elk and the axis deer cohabit; and the eel enjoys itself with other fishes. Mao Qiang and Li Ji were accounted by men to be most beautiful, but when fishes saw them, they dived deep in the water from them; when birds, they flew from them aloft; and when deer saw them, they separated and fled away. But did any of these four know which in the world is the right female attraction?” (Zhuangzi, II chapter).

This equality of viewpoints might seem too relative for the Western mind that is used to seek for absolute foundations. If everything is so relative, is there something absolute and how this relativity could be connected with the idea of God who should be the source of the absolute truth? From the position of the wholeness and oneness, however, it is namely this relativity that makes things equal and complementing each other aspects of the whole, these are the different and harmonious strokes that construct the picture of the whole. Therefore, in this vision the idea of mutual connections is of great importance. In fact, as Guilherme point it from the perspective of the whole, “from the perspective of the substance” in the case of Spinoza: “nothing has value (cf. Appendix to Part I of the Ethics) as value is something that only exists from the perspective of the modifications of the substance; that is, only a mode can *value* another mode as something that increases its capacity to exist for as long as it possibly could” (Guilherme, 2011: 67). Therefore, the deep ecology calls us to leave our narrow one-sided position and to assume the position of the whole where everything contributes to the picture regardless our short-terming aims.

The idea of equality where everything equally lacks value is revealed in its fullness in Buddhism as well. In Buddhism nothing has inner essence, everything is empty and in interdependent relations with everything else. The emptiness of everything is an aspect of the ultimate emptiness of the whole.

The intrinsic value of everything of the world and its equality to everything else is its static aspect. Everything has as well a dynamic aspect: a strive to achieve its full potential or a strive for self-realisation.

Self-realisation is one of the core ideas of deep ecology. It is based both on ideas of Gandhi and Spinoza. Naess used Gandhi’s words that all that he has been “striving and pining to achieve... is self-realization, to see God face to face, to attain Moksha (Liberation)” (Naess, 1986: 233). As the Norwegian philosopher and ecologist points out Gandhi relates this strive to all beings: “Gandhi recognized a basic common right to live and blossom, to self- realization in a wide sense applicable to any being that can be said to have interests or needs” (Naess, 1986, 234).

The other line of inspiration to the notion of self-realization “is directly connected to Spinoza’s thesis of conatus, the thesis that every modification aims at enduring as it is for as long as it possibly can” (Guilherme, 2011: 68). For the deep ecologists this means that everything has and should be able to achieve its own value, and “the human beings should interfere as little as possible with the self-realization of these other entities, because everything should be able to self-

realize itself because everything has an intrinsic value and all life is held to be equal in value” (*Ibid.*).

Intrinsic value, equality of different values and the strive to self-realisation are in inner connection and interdependence. They supposed to re-define the way we perceive ourselves, other beings, nature as a whole and the ultimate reality.

Changing in understanding of nature and other beings is closely related to transformation of our awareness of ourselves. We cease to identify ourselves with our little ego and begin to feel that we are a living and inseparable part of greater and greater wholes.

In this connection, the founder of the Deep Ecology theory speaks of “Ecological Self”. This is the highest and matured state of the Self. The first and most superficial stage is the ego. The second is the social self, which includes the ego, and in which one feels as a part of a larger community. The next degree is the metaphysical self, which includes the social one. The highest degree is the Ecological Self that embraces all the others, including nature, the habitat environment (Naess, 1995: 14). According to Arne Naess, expanding the understanding of himself by going through these four stages, human being will achieve a more complete and true self-identification and self-realization.

This extension of our “self” to identification with all nature and cosmos becomes the basis of the deep ecology. It means to recognize that just like ourselves, “all beings strive in their own ways for self-realization” and that “all are endowed with intrinsic value, irrespective of any economic or other utilitarian value they might have for human ends” (Harding, 2002).

Thus one of the important consequences of this widen self-identification is the understanding of “a fundamental equality between human and non-human life in principle”. In such a way, the anthropocentric viewpoint, according to which “man is a measure of all things” and their value is determined by their usefulness for the human, is replaced by a much richer ecocentric perspective, according to which, on the one hand, everything has its own significance, and on the other, everything is interconnected with everything else and the well-being of each individual thing depends on the well-being of the whole.

These ideas, however, are in a good connection with the ideas of Eastern philosophy and could be regarded as a new Western interpretation of some forgotten Western and living Eastern ideas. It is especially true for the Chinese thought which present a view according to which all things are intertwined. All-encompassing energy provides the universal interplay of everything with everything, so there are no distinct things, but perishable and mutually conditioned processes. In this case, the environment, the surroundings, is that which is essential. The perspective is from outside in, from the position of the object, not of the observer. This difference in the construction of the coordinate system is obvious in the very sense of the verb “to see”. In a Western reading, it expresses the action from the point of view of the subject, the perspective of the observer, the Self – I see. In Eastern reading, the verb is rather “to be seen,” “to show, to manifest itself”.

This vision from the position of the other things might be expanded to the vision from the position of a universal view, from the perspective of the whole. This is the position of non-duality which is very important for the Eastern vision. In such a way the perspective is no longer a point, but a circle or even a sphere.

This positions sees the world as a huge set of interconnected processes. The relation has a greater importance than the entities themselves.

This is the position of the deep ecology. As Arne Naess explains, it sees “Organisms as knots in the biospherical net or field of intrinsic relations. An intrinsic relation between two things A and B is such that the relation belongs to the definitions or basic constitutions of A and B, so

that without the relation, A and B are no longer the same things. The total-field model dissolves not only the man-in-environment concept, but every compact thing-in-milieu concept – except when talking at a superficial or preliminary level of communication” (Naess, 1973: 95).

Alan Watts who inspired many Western followers of Eastern thought considers that the main feature of the Western world is to perceive things through the subject-object relationship, which, like the soul-body and spirit-matter oppositions, is related to the attitude to the world established in Christianity. In the Eastern worldview, insists he, the subject and object, organism and environment are not in opposition but in a balanced relationship. According to Alan Watts, the main specifics of the Eastern philosophy of nature, which distinguishes it from purely monistic pantheism, is that the subject and object are viewed as “inseparable poles of subject-object identity” (Watts, 1958: 89). At this point of view, the gap between the ego and the world disappears, and “subjective inner life no longer seems separated from everything else, from the overall experience of the natural stream” (*Ibid.*, 111). It becomes obvious that “everything is Tao – the unified, harmonious and universal process from which it is absolutely impossible to deviate” (*Ibid.*). Unlike the perception of the world in Western thought, inherited from the eschatological views of Christianity, in this “non-purposed” world the thing is as it is, not in terms of its transient and future states, but in its “connections to the present of all others” (Watts, 1958: 113).

The ideas of deep ecology are in a good accordance with the ideas of ancient Eastern wisdom, especially this of Daoism and Buddhism that interpret the world in terms of interconnections at the same time, they are based on the new achievements of science. These achievements, in their turn, are in tune with some of the ancient truths. In this connection, Fritjof Capra, one of the leading figures in the Deep Ecology movement, elaborates in detail the principles of the so-called system view of life and system approach in science.

In his books *The System View of Life: A Unifying Vision* (Capra & Luisi, 2014) and *The Web of Life: A New Scientific Understanding of Living Systems* (Capra, 1996), *The Turning Point: Science, Society, and the Rising Culture* (1982) and all others he presents life as a network in which the most important are not individual parts and entities, but connections and relationships. This is in a direct accordance with the ideas of most Eastern teachings, especially with Daoism and the concept of the interdependent origin of Buddhism.

In contrast to the analytical and reductionist approach, the system thinking does not divide the reality into smaller and independent pieces but regards everything in terms of its connection to the everything else from one side and within the context of the greater whole, from the other. Emphasizing “the fundamental interrelatedness and interdependence of all phenomena, and also the intrinsically dynamic nature of physical reality”, this worldview is “holistic and ecological” (Capra, 1982). The ecological vision of deep ecology, however goes far beyond the immediate concerns with environmental protection. It is supported by modern science, and in particular by the new systems approach, but it is rooted in a perception of reality that goes beyond the scientific framework to an intuitive awareness of the oneness of all life, the interdependence of its multiple manifestations, and its cycles of change and transformation. When the concept of the human spirit is understood as the mode of consciousness in which the individual feels connected to the cosmos as a whole, it becomes clear that ecological awareness is truly spiritual. The idea of the individual being linked to the cosmos is expressed in the Latin root of the word religion, religare (“to bind strongly”) or the Sanskrit yoga which means “union” (*Ibid.*).

Since this “new vision of reality is consistent with many ideas in mystical traditions”, practice and mystical experience are very important for the deep ecology just as they are important in the schools of Eastern thought.

5. East-West dialogue and the deep ecology as a practices

One of the specifics of deep ecology that makes it an example of interconnection between Eastern and Western ideas is that it implies inner transformation. It is not a transformation of the technological means by which we master reality, but a transformation of our own inner attitude, through which we perceive the world and treat it. This is in tune with Eastern understandings according to which psycho techniques are basis and goal of philosophical as well as of the doctrinal levels of every school.

According to Arne Naess, deep ecology should include deep experience, deep questioning and deep engagement.

These three components are interrelated and mutually conditional, shaping “an ecosophy: an evolving but consistent philosophy of being, thinking and acting in the world, that embodies ecological wisdom and harmony” (Harding, 2002).

A key point in order to step on the path of deep ecology is the experience. It is this inner transformation, the transformation in the perception of the world, which in turn will lead to external transformation or transformation in actions and behavior.

According to Stefan Harding, a leading figure in the Schumacher College in England, where the ideas of the Deep Ecology Movement are being developed and applied, “deep experience is often what gets a person started along a deep ecological path”. Something must happen to make us feel “the ecosystem as a great being, dignified and valuable in itself”. This experience is described as “a moment of tremendous liberation and expansion of consciousness, of joy and energy – a truly spiritual or religious experience... The mind which saw nature as a dead machine, there for human use, vanished. In its place was the pristine recognition of the vast being of living nature, of what we now call Gaia” (*Ibid.*)

Such an experience would provoke a radical change in the way we perceive ourselves, the world and our place in it:

“A key aspect of these experiences is the perception of gestalts, or networks of relationships. We see that there are no isolated objects, but that objects are nodes in a vast web of relationships. When such deep experience occurs, we feel a strong sense of wide identification with what we are sensing. This identification involves a heightened sense of empathy and an expansion of our concern with non-human life. We realise how dependent we are on the well-being of nature for our own physical and psychological well-being. As a consequence, there arises a natural inclination to protect non-human life. Obligation and coercion to do so become unnecessary. We understand that other beings, ranging from microbes to multicellular life-forms to ecosystems and watersheds, to Gaia as a whole, are engaged in the process of unfolding their innate potentials” (*Ibid.*).

When we achieve the depth and breadth of our identification with nature, then the care for nature and ecological behavior becomes quite natural and does not require rules and prescriptions. In the words of the author of the idea of deep ecology: “Care flows naturally if the ‘self’ is widened and deepened so that protection of free Nature is felt and conceived as protection of ourselves ... Just as we do not need morals to make us breathe ... so if your ‘self’ in the wide sense embraces another being, you need no moral exhortation to show care” (Naess, cited by Fox, 1990: 217).

Thus in such a way, the deep ecology implies unity of a profound philosophical questioning about the essence of the world, a deep mystical experience of our unity with it, and actions to transform our way of life, both on individual and social levels.

6. Conclusions

According to its origin, ideas and emphasis on the experience, the deep ecology is an example of an established dialogue between Eastern and Western ideas.

It seeks to overcome the anthropocentric attitude to reality inherent in the major Western tradition according to which human is a measure of everything. It reveals that in fact, this narrow approach turns against the humans and destroys them. This non-anthropocentric approach is in tune with the main Eastern traditions. It is in tune with Hinduism that sees the divine essence within every being. From the other side it is in tune with Daoism and its objective non-human approach as well as with the vision of Buddhism according to which nothing has its inner essence.

The approach of the deep ecology attempts as well to replace the ego-centric view that presents us as isolated entities with an eco-centric approach. The ecocentric approach has three important aspects: first, it emphasizes the importance and the intrinsic value of every living being; second, it is aware of the interrelations between all things; and third, it understands the inclusion of everything into common natural and cosmic rhythms.

All these ideas are in tune with both the contemporary science and the ancient Eastern wisdom.

Sometimes the approach of the deep ecology that insists on the significance of the non-human world is regarded as a neglecting of humans at the expense of nature. In fact, however, this ecocentricity does not take from our own significance, but on the contrary it extends it and enriches it with the feeling that we are unseparable part of a much more complex and complicated whole.

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Ideas of National Sovereignty and International Law

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Abstract

This study aims to present the nascency and development of the ideas of national sovereignty and international law which are inextricably linked with the ideas for the attitude towards "the Other". The main thesis in the article are supported with a historical narrative for events that created the nascency of legal norms in an international law. The main subtopics in the text are: equality or inequality: Las Casas – Hines de Sepulveda – Francisco de Vitoria; whether the discovered "Others" are humans and have the same rights – typology of attitude toward the "Other" – Michel de Montaigne and Charles Montesquieu; Jean Bodin's ideas on national sovereignty and Francisco de Vitoria for international law.

Keywords: national sovereignty, international law, Francisco de Vitoria, Michel de Montaigne, Charles Montesquieu, Jean Bodin.

1. Introduction

The Ideas of National Sovereignty and International Law are inextricably linked to the relationships between people, associated with the ideas of the "Other" within the frames of Proto-globalization. The question of how to live in the conditions of uncertainty created by the presence of the "Other" has become extremely acute in the 16th century when Europe has faced the unknown "Other" in America, India, China, and Africa. This question is also a current, topical issue, because globalization requires an even greater intensity and permanence to continuously live in the company of the "Other".

2. Equality or inequality: Las Casas, Hines de Sepulveda and Francisco de Vitoria

Equality or inequality – it is understandable that these dimensions of attitude to "otherness" have been applied mixed and not strictly distinguished. For example, the evangelist Las Casas knew the Indians less than Cortes, but he loved them more, though their ways met in their approach to the Indians and merged into the general assimilation policy. To get to know does not mean to love, and vice versa; and one and the other do not require identification with the "Other" and do not depend on it.

Conquering, loving, assimilating or identifying of the "Other" is self-acting. In this context, it is worth analyzing the position and theory of the Spanish philosopher, theologian and jurist Francisco de Vitoria, who is the founder of the philosophical tradition known as the Salamanca School. He has made a special contribution to the development of the theory of fair warfare and the theory of international law. Interesting is his thesis about the fair waging of wars against the Indians. On the one hand, he is of the opinion that it is a natural human right to

communicate and participate in a community – one can freely travel and trade with whom he wishes. The Indian rulers cannot stop their subjects from trading with the Spaniards and vice versa, the Spanish rulers cannot ban the trade with the Indians. However, as much as the propagation of the Christ's ideas, any violence or warfare is permitted, because the Christian salvation is an absolute value. Furthermore, any military intervention is justified and legitimate if it is done to protect innocents from the tyranny of the chiefs or local laws. Even if this rule was applied equally to the Indians and Spaniards, the problem is that the Spaniards appear to be both a part and a judge in the situation without ever being on their territory. This tyranny they exerted on these territories would be understandable if the Spanish presence was officially proclaimed as conquest. For example, according to de Vitoria, the sacrifice of people is tyranny, but it is not tyranny to exterminate and slaughter them if they have not wished to be baptized (see Pagden & Lawrance, 2001). The theses of de Vitoria are act of segregation, racism and intolerance towards the "Other" (the Indians). It should not be forgotten that all the time we are talking about a voluntary and peaceful process of perceiving of the Christ's ideas of brotherly love, social equality and prosperity, perception of anyone other than me as equal to me. Here's what de Vitoria says: "Although the barbarians are not totally disturbed, they are not far from this (...). They cannot or are no longer better able than the maddened or wild beasts and animals because their food is not and is a little bit better than wild beasts. Their stupid minds not far then any children or madmen mind from our countries" (Todorov, 2010: 174). Certainly we cannot talk about any kind of reciprocity in economic, political, legal, social and cultural terms. Over the Indians were visibly engaged in slaves, and they could not defend themselves against this crime. In fact, the so-called religion of love and brotherhood – Christianity – is imposed with massacres, wars and violence. Still on de Vitoria is regarded as a defender of the Indians: under the guise of the international law – it invoking and based on reciprocity, it actually offers a legitimate basis for the colonization wars, which so far have had no legitimate ground.

Another important element in the dispute over the "Other" during this era is the dispute between Bartholomew de Las Casas and Gines de Sepulveda.

Bartolome de Las Casas was born in 1484 and died in 1566. He dedicated his life to an active struggle against slavery, violent colonization, and abuses of indigenous people in America and he tried to persuade the Spanish judges to apply a more humane policy during colonization. And although it fails to save the indigenous population of West India, its efforts have led to several improvements in the legal status of the indigenous population and the increase of humanism in the ethics of colonialism. Las Casas is often seen as one of the first advocates of universal human rights. Las Casas became the first bishop of Chiapas and the first officially appointed as "Defender of the Indians". His extensive writings, the most prominent of which are *A Short Account of the Destruction of the Indies* (De Las Casas, 2005) and *A History of the Indians* note the atrocities committed by the colonists against an indigenous peoples. He was arrived as one of the first settlers in the New World, he tried to resist the atrocities committed against of the Indians by the Spanish colonists. In 1515 he gave up his own Indian slaves and his right to the encomienda, and took up the advocacy of the natives' rights before King Carl I. In 1522, he attempted to initiate a new kind of peaceful colonialism that was applied to today's shores of Venezuela. But this endeavor fails, which makes Las Casas act in the Dominican Order and he became a monk. Then he undertook a peaceful evangelistic mission in Central America among the Mayan Guatemala, and participated in the debate among Mexican clerics about how to connect the local population to the Christian faith most readily. He returns to Spain to recruit more missionaries, continuing to follow his principles of abolishing slavery on the Indians and removing the encomienda. In 1542, the Spanish Royal Court adopted laws restricting violent incidents and alerting itself to a more tolerant attitude towards the Indians, as well as the gradual abolition of the encomienda. Las Casas was appointed Bishop of Chiapas, but served there only for a short time before being forced to return to Spain because the laws passed against the encomienda were about to be canceled because they did not like the Spanish settlers. For the rest of his life he devotes himself to Spanish justice,

having a great influence on issues related to the lives and rights of the Indians. In 1550 Las Casas participated in Valladolid in a debate with the Spanish philosopher and theologian Juan Gines de Sepulveda (1489-1573). The debate in Valladolid, in which theologians, philosophers and jurists participated, was organized by King Charles I in order to give a definite answer to the question whether the newly-baptized and unbaptized Indians can self-govern themselves.

De Sepulveda, defending the position of the colonizers, claimed that the American Indians were “natural slaves”, referring to Aristotle’s views expressed in *Politics*: “Those whose condition is such that their function is the use of their organs and nothing better can be expected of them, these, I say, are slaves by nature. It is better for them to be governed in this way – as slaves”. De Sepulveda defended the thesis that natural superiority should be followed, meaning that the Indians refer to the Spaniards as: “The body to the soul, the children to their parents, the women to their husbands, the cruel people to the good people, the slaves to the masters” (Todorov, 2010: 77). He believed that not equality but the hierarchy was the natural state of human society. Due to the fact that the only hierarchical state he knew was the “higher and lower” hierarchy, therefore he did not see any other differences, but only between the different degrees of the same value ladder. Although Aristotle was a major source of de Sepulveda’s arguments, he proceeded from various Christian and other classical sources, including the Bible. Las Casas used the same sources as counter arguments against de Sepulveda’s arguments. According to Las Casas, Jesus has authority over all the people of the world, including those who have never heard of Christianity. Las Casas claimed that the rights of Indians as human beings should not be different from those of all other people in Spain. De Sepulveda asserted that they must remain and be regarded as slaves (see De Sepúlveda, 1547). Today, the position of de Sepulveda is perceived as extremely racist, but in the XVI century it is considered to be normal. While claiming that Christianity is above all other religions (attributing to the baptized Indians only the features of ideal Christians), Las Casas defended the thesis that the Indians are equal to all other men, and therefore their enslavement is unjustifiable. De Sepulveda argued that they are fewer people and need a stewardship policy to integrate them into civilization.

King Karl I ended the debate by not adopting Hines de Sepulveda’s views, nor Las Casas’s arguments. Still, de Sepulveda was not allowed to publish his book in which he appeared as an advocate of inequality and a defender of force-applied evangelism.

The discourse between Las Casas and de Sepulveda reveals the duality of Christianity's attitude towards the “Other”. On the one hand, Christianity has the idea of the universality of man and the love of the “Other”. On the other hand, Christianity turns out to be extremely aggressive towards the ““Other””, treated as a part of another religion.

3. Are the “Others” found to be human and have the same rights or to typify the attitude towards the “Other” – Michel de Montaigne and Charles Montesquieu

Are the “Other” found in the Conquistador era human and they have the same rights – typology of attitude towards the “Other”. In his book *Conquering America – the Question of the “Other”*? Tsvetan Todorov (Todorov, 2010) makes an interesting typology of the attitude towards the perception of the “Other”, giving an example of how this was done in Michel de Montaigne and Charles Montesquieu. In his essay *Essays* Montagne examines – along with many other topics – the conquest of Mexico and Peru by the Spanish conquistadors. On the one hand, he emphasizes the inability of Indians to build roads and use machinery. Montagne expressed their astonishment at their desire to use their hands only by not looking for mechanics: they did not use other means of transporting building materials apart from their own hands; the cargo was dragging and there was no other way to lift the weights except pouring a finger around the erected building. On the other hand, he notes their fine skills, which cannot be compared to their splendor with what is found in Ancient Greece and Rome – magnificent cities, exquisite craftsmanship, zoological and

botanical collections, showing the exceptional soul, nobility and the mind of these people. The same applies to moral descriptions. On the one hand, it is unfortunate for Montaigne that this conquest of Central America was not done during the time of the ancient Greeks and Romans during the time of Alexander the Great, so that everything “wild” in the nature of the Indian could be improved. But on the other hand, he thinks that the Indians, though not Christians, do not yield to the clarity of their natural mind and wisdom – they excelled the Europeans by piety, respect for laws, kindness, generosity, courage, etc. Montaigne assigns this world to a “childhood of mankind” as “youth”, even ironically commented that this world is like a story of “children’s tales”. By resorting to the examples of America’s conquest, Montaigne attempts to illustrate two independent ones in their “Experiments”: the first is that mankind lives on the model of the individual who goes through different stages of his existence – from childhood, youth and maturity to old age. Montaigne used as an example for this thesis;

- The comparison of “children” with “savages”. The “youth” of a society implies that it is awaiting development. Montaigne gives an example to the societies of Europe that are in their “maturity”. This “mature” world, according to Montaigne, is called upon to educate, to enrich the rest of the world, to universalize it (Montaigne, 1975: 179);
- The second thesis is set out in the *For vehicles* essay. In his first part, Montaigne says that with time the marvelous reality of one place is degenerating. In this way, he criticized the rulers ruling the Western societies, who, although civilized and ordered, lost their naturalness. In the second part of the essay, Montaigne applauds the wise Indian rulers who have managed to preserve the natural life of their societies – the Indians respect the laws of their societies; they receive incredible wisdom, generosity and determination, various trials and difficulties, and etc.

The conclusions that may be drawn from Montaigne’s theses are that he applies the description of the “Other” epistemological atomism and axiological (ethical) globalization. Epistemological atomism in this case is expressed in the description of the lives of the Indians as individuals: they are bold, respect the laws, are generous, able to bear the most difficult trials and difficulties, and in these qualities Montaigne outlines their reactions to individuals through which responses they manage to preserve against the background of external violence. Axiological (ethical) globalization in Montaigne’s approach is expressed in the fact that, in the description of Indian or European society, value judgment is global: “our morals”, which can be manifested in inhuman cruelty and actions, unlike the morals of the Indians, which is embodied in extraordinary, superhuman courage, faith, kindness, etc.

As Montaigne, Montesquieu condemns the ways of conquering America by comparing it with a huge wound to the human race.

But at the same time, referring to his geographic theory of human societies, he assumed that societies in the geographical latitudes of the equator, such as Mexico and Peru, are more prone and prone to despotism. And in tyranny the subjects are reduced to the position of animals that can only obey. According to Montesquieu, the colonists play a positive role in destroying despotism, eliminating superstition in the minds of these people, rationalizing Indian societies. In this, we can seek, according to Montesquieu, the positive role of evangelization as well as the globalizing trend of moral Christian ideas. Here is what he wrote about racial prejudices: “If I have to defend the right by which we have made the black slaves, I would say the following. After destroying the peoples of America, the European peoples had to enslave the peoples of Africa so that they could make so many land fit for them. Sugar would be too expensive if the plant from which it was produced was not slaughtered. The people in question are black from head to toe and their nose is so flattened that it’s almost impossible to pity them. One cannot imagine that God – such a wise creature could have put a soul in good condition into a very black body” (see Montesquieu, 1984).

Montesquieu's position, expressed in these lines, is very clear. It features a new trend that will lead in the coming centuries and will determine economic relationships – the moral and philosophical legitimacy of cheap, even free labor, the low cost of manufactured goods and products, as well as different quality and different consumers. In this context, it is important to mention the argument of Francis Bacon. In the spirit of what has been said above from Montaigne to the Indians and in connection with the perception of the “Other” and its experience, Bacon writes: “The man, servant and interpreter of nature, does and understands only as much as he could discern in the spirit of nature by observation or reasoning on the facts, he does not know and can no longer achieve. Neither the bare hand nor the mind left alone can do more; the results are achieved through tools and aids; they are equally necessary for both the mind and the hand”. (Bacon, 1994: 13-14). In this case, not all people have the opportunity to have a good enough view, acquired in social experience, which is conditioned by the nature of their societies. This means that although people are equal in nature, they are different in experience and this difference determines the different ways of existence. Bacon writes “It is often possible to see how a Christian gentleman – born in a decent, well-educated and educated family – willingly drops his high status and wealth to settle among the savages and lead their lives, turning himself he's in a savage. At the same time, I have not seen any Indian who voluntarily renounces savagery to live the lives of a civilized person” (Bacon, 1994: 13-14). Although they belong to Bacon and the words: “The person ruling over others loses his own freedom” (Bacon, 1994: 13-16).

4. Jean Bodin's ideas on national sovereignty and Francisco de Vitoria's ideas on international law

The origin of the idea of national sovereignty and the need for international law has a direct bearing on the subject of the story of the attitude towards the “Other” as this idea is generated in view of the question of whether “*Others have the right to independence*”. The concept of sovereignty is linked with the name of Jean Bodin and his *The Six Books of the Republic*, issued in 1576. The main pathos in his work, though dressed in a solid theoretical form, is directed against Niccolò Machiavelli. The concept of Bodin for human nature and society, although fundamental to the introduction of the concept of sovereignty, is far from original. The idea that power, regardless of who it belongs to and how it is exercised, must have deeper, philosophical grounds, in one form or another can be found at a much earlier stage – even in the theoretical summaries and in the practice of Ancient Greece, Rome or the Middle Ages. If for Aristotle this is the autonomy of the polis, which presupposes autarchy as self-sufficiency of power, for the Roman speakers and philosophers, this is the divine origin of the Emperors. As far as the medieval tradition is concerned, here the divine beginning of power is shaped according to the Christian doctrine. What is new with Bodin is that he gives political power the status of a necessary form of public life without sinking into unnecessary reflections on the origin of the republic or what are the signs of good governance. What is essential in his view is that the presence of a unifying public authority is a fact that is beyond doubt, no matter what historical stage is society. Here comes the fundamental question – what is the main sign of this power? The answer is: the sovereign power, which is realized through “the proper management of many households and of what they have in common” (Chatelet, 1998: 53). Thus, the “calling of the republic” or of the state. Therefore, the most important sign of sovereignty is that it is power, understood as an asymmetric attitude of dominance of one subject (which in this case is public) to another by the so-called sovereign power. Bodin, in accordance with the spirit of his time, defines sovereignty through three main features:

- Absolute. The sovereign power of the state is absolute, because it is the one that issues the orders and does not obey orders issued by someone else. It does not depend on anything or anyone outside of it, whether it be God, nature or the people. In these dimensions it does not need any reason, because it is self-sufficient;

- Indivisibility. Sovereign power is unified and indivisible, and if it is delegated, it can only be done in its entirety, not just in some of its manifestations;
- Consistency. Sovereignty is neither more nor less with time. It is a constant and either exists or not. Although the state is the public form in which sovereignty exists, it is not something that has direct effect. Sovereignty is manifested by the laws that are issued by one or another mechanism. It is the sovereign who can decide whether to issue the laws or not, whether to lead a war or to seek peace, how to rule the clerks, judge and judge as a last resort, pardon, coin, and determine taxes.

Considering that Bodin: “Distinguishes sovereignty from power, and government from government, it is no wonder that sovereign may be either the people as a whole, or some part of it, or a particular individual. Mixed forms here are unthinkable” (Chatelet, 1998: 54). “For its time, the sovereignty is a breakthrough and a new method of legitimizing state power. It replaces the divine law, the laws of reason or other grounds of the state with lawful authority, understood as a force dressed in the laws” (Tanchev, 2003: 9).

It is worth noting the contribution of Thomas Hobbes to the concept of sovereignty. It links monarchical sovereignty with the contractual nature of the constitution of the state (see Hobbes, 1971). In the transition from the natural to the civic state of society, the public contract that has been concluded has only one objective – to ensure peace and prosperity for the contracting parties. It is concluded between all the members of society, not between the rulers and the people, and constitutes the basis of the sovereign power of the ruler. After signing the treaty and establishing the supreme authority, the subjects cannot reject his sovereignty and break the contract without the monarch’s consent. Curious about Hobbes’s concept is that the sovereignty of the absolute monarch is expressed in the monopoly of the laws he creates. They are obligatory for the subjects, but not for themselves, because that would undermine the absolute sovereignty. It is also impossible to split it between several media because it would be contrary to its indivisibility. Of course, when talking about people’s sovereignty, there is no way to miss the ideas of Jean-Jacques Rousseau, around which his *The Social Contract* was built. In contrast to Hobbes’s understanding of the “natural state” of war with everyone who leads to the need for a public contract, and with it generates sovereignty, for Rousseau it is only a theoretical hypothesis, a postulate, an idea. It is convenient for the beginning of the analysis, but for him the human nature from which he should go is neither real nor supposedly given in his natural state. Therefore, civil (or political) society does not arise from the necessity to overcome the defect of everyone’s enmity with each other, but is born as a series of coincidences. The emergence of private property and social inequality based on it, along with the wars, killings, misfortunes and horrors that have arisen from them, show that the so-called social contract, though wise and thoughtful, is also unfair. That is why people can give up on it because the origin of power is human, contracted, and artificial; therefore, if it is a human creation, it can also be broken. That is the purpose of the keynote essay of the thinker from Geneva, in *The Social Contract* – to show what should be the legitimate social contract, which to return of people their taken liberty. Even if the idea of a social contract, through which Hobbes justifies absolute monarchical sovereignty, Rousseau places in his place the unlimited sovereignty of the people. But in order for this sovereignty to be legitimate, it must be based not on inequality but on freedom. Everyone, bound to everyone, does not bound anyone. According to Jean-Jacques Rousseau, as we have the same right over everyone as what is given to everyone above us, we win the same as we lose, and more power to keep what we have. And here follows something that is very important for the problem analyzed in these rows – freedom is obedience only because obedience is voluntary and equal, which makes moral freedom. People’s sovereignty under Jean-Jacques Rousseau is brought out of universal will. It is the integration of private wills whose small differences are canceled. This means that the universal will does not allow division or fragmentation of the public whole. This universal will is the essence and life of the political body, sovereignty is its exercise, and legislation – its application (Châtelet, 1998: 85).

Like Bodin, Jean-Jacques Rousseau also characterized sovereignty with inalienability, indivisibility, infallibility, indefiniteness. Basically, it is the first characteristic: “For the same reason that sovereignty is inalienable, it is also indivisible. Because the will is common or not, it is the will of the whole nation or only one part of it. In the first case, when expressed, this will is a sign of sovereignty and has the power of law; in the latter case it is only a private will or an administrative act, the most decree” (see Rousseau, 1996).

Thus, we can assume that the concept of the sovereign state in that epoch imparts to the notion of sovereignty the understanding that it is the absolute and permanent (eternal) power of a state; that sovereignty is the very absolute state power; that the state by definition is a sovereign community; that if a political community does not have this absolute, permanent, and only power, it is not a state. The theory of Bodin is extremely important for shaping, functioning and seeking ways of independent existence not only of the then European countries, but also of those communities that at that time were overseas and oceanic colonies of European countries.

The theory of sovereignty in them is of utmost importance. This thesis of sovereignty in the geographic spaces of the Central America, North and the Central Africa, and the Asia Minor, later in Asia itself, is a manifestation of some kind of universalism. This universalism is contained in the fact that every collective identity and solidarity in the colonial population is originally the result of the changes and the unifying factor introduced by the colonial power (e.g. in Mexico, Venezuela, Nigeria, Cote d'Ivoire, Kenya, Egypt, Iraq, India, etc.) the consciousness of unity, of nation, is formed by the laws, norms and rules introduced by the colonizers (see Smith, 2000).

Does the idea of sovereignty so shaped and started to operate does not contradict of the processes of globalization of ideas for common international law?

The formation of a national identity and the definition of sovereign borders of individual states are a stage in the development of individual societies. Thus the very process of conscious sovereignty is also a stage in the process of globalization of individual societies, although at first glance and visibly it is a temporary encapsulation of individual states that reminds and provokes de-globalizing tendencies. When we reach the current state of globality, we will conclude that among its most striking results is the strong erosion of sovereignty of states at the expense of strengthening the role of transnational institutions. But within the sixteenth, not until the first half of the 20th century, the sovereignty of individual peoples is of positive significance inasmuch as it creates the conditions for the strengthening of individual state communities and the elaboration of the principles of international law. The current globalization process would be inconceivable if there are no and certain rules in the inter-people communication, without the existence of international law. And it was born along with the birth of the idea of national sovereignty.

The ideas of Francisco de Vitoria, which are the foundation of international law, make a major contribution to the elaboration and functioning of international law. According to de Vitoria, the political society – the nation (*res-publica*) – is an ideal form for the functioning of a society. It is a self-sufficient form for society, naturally uniting it around moral values and legal norms. In other words, as de Vitoria, the natural and geographic space on which a society lives, finds its finality and integrity in the form of state unification. In fact, states are the result of positive human actions, but as de Vitoria, “men are obliged by natural laws to participate in some form in the political society”, that is, in its governance. This means that the main purpose and duty of man as a naturally distinct being is to live in a society organized by him – in a state. Outside, man would not find the right goods and virtues. The main tasks of the formed society are two: to promote the common good and virtuous life of their citizens and to protect their rights. De Vitoria likens the nation of the family. The form of government of the state must depend on the will of its citizens to monitor the respect of the powers of government of the state entrusted to its rulers. For de Vitoria, the absolute best form of government, is the monarchy: “For all in political society, the most

reasonable government is from one prince and the Lord”. The reason for his claim that the monarchy is better than any other form is the creation and preservation of the necessary unity for social action, which, however, should not restrict the rights of its citizens unjustifiably. In this connection, de Vitoria notes that excessive democracy leads to the collapse of societies, due to the huge number of people who have access to political governance, as well as the sporadic conflicts arising on a conceptual basis. In contrast to Bodin, de Vitoria highlights the crucial role of the international community. The nation as a single organism is not isolated in time and space. It is a participant in common processes that are adjustable by any member of this peculiar society. A nation cannot be encapsulated altogether in itself, because, even if it does not want it, it is interconnected with the surrounding nations. The whole global political space represents humankind as a family. In order to function properly, this family requires laws, norms, rules, and obligations. De Vitoria reduces to two basic principles of international law. The principles and norms of this right must be based on natural ethical norms and natural rules and customs that respect people. Every nation, whether small or large, has the right to exist, to legal equality, to independence. Exceptions are made by those nations that are legally and politically immature and for these reasons are unable to self-govern. In this case, a more civilized nation can temporarily administer, manage, or trustee within a given mandate. Every country has the right to free communication and commerce, failure of which the other nation could justify war and the right and duty of any State to intervene in defense of peoples who are victims of domestic tyranny or threat of attack by stronger nations. An important point for our analysis is de Vitoria for the war. It is allowed as a last resort when all other means of persuasion have been unsuccessful. The reason for warfare, whether defensive or offensive, is the violation of the law. An essential condition for the licitation of war is that the evils arising from it will not be greater than the good flowing from it. The defensive war can be fairly undertaken by any person. Offensive war can only be started by state authorities. All the means necessary to achieve victory are permissible in the just war. Once the victory has been achieved, the country must exercise its rights over the possessed with moderation and Christian charity.

5. Conclusion

We could summarize what we have written here in the following way.

Through Christianity’s ideas of equality, brotherhood, love and compassion (analogous ideas are found in Islam as well as in Buddhism), the need for spiritual closeness and equality of people is reached. These religious-moral values were put into the foundation of human rights in the 16th century, and later broke the path of the idea of their universal meaning. The wars and conquest policy of the Western Europe in the era of colonization put the issues of legal solution and the justification of international legal norms on the agenda. The rules on warfare and peace are being fixed. This officially marks the beginning of international politics as well as international diplomacy. The question of the legitimacy of slavery was raised for the first time in the history of humanity in the 15th/16th centuries and the position of its formal ban emerged. The idea of man as a universal being is humanized to a degree far beyond the one that was valid at the time of ancient Greek humanism. Attempts to protect and define the religious, conceptual and cultural-political foundations in the Central America and Europe shape the trends of nation-building. Depending peoples over the ocean are the cheap, but on the principles of the independence of individual nations, groups and tribes, the legal basis and protection of the “Other” is being sought; attempts are made to elaborate international norms and laws that regulate interpersonal relations. The concept of national sovereignty is beginning to emerge and the first ideas for cosmopolitanism are formed. Christian universalism and the Judeo-Christian tradition behind it receive one of their projections in the ideas of de Vitoria about the need for international law.

The imposition of these international norms presupposes the process of self-determination of existing social communities, i.e. the creation and maintenance of national sovereignty. Its maintenance would be possible if international law is respected.

It is understandable that during the historical period of the 15th/16th century there have been extremely large events, which in one form or another have modified and defined human thinking and being. Undoubtedly, however, the globalization process we are seeing today will not be possible unless there is Christian universalism, Islamic ideological utilitarianism, and peaceful peace exchanges between the West and the East. These factors have put the question of the attitude towards the “Other” on the agenda. If, in the early centuries, this attitude was more a result of anthropological and epistemological interest, then after the discovery of America, the “Other” appears to be an axiological counterpoint that must be known to be mastered. The invasion of the “Other” social space – either through the experience of his Christianization or the desire to obey him – has led to the understanding that there is a need for new mechanisms for organizing societies and for their international interaction. Thus, it is obvious why it can be argued that during the period from the sixth to the sixteenth centuries some of the conceptual prerequisites of the future globalization process were created.

At the same time, the period under consideration illustrates some of the problems whose solution has not yet been found. Because of the fair observation of Sigmund Baumann, the problems are not “how to eliminate strangers, but how to live in their constant company – that is, in conditions of cognitive abundance, uncertainty and uncertainty” (Bauman, 1999: 220). The question of how to live in the conditions of uncertainty created by the presence of the “Other” has emerged with extreme sharpness in the 16th century when Europe faced the unknown “Other” in America, India, China, and Africa. Although for other reasons, this question is also a matter of today, because globalization requires an even greater intensity and permanence to live in the continuous company of the “Other”.

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Dimensions and Implications of European-Israeli Political Relations (1948-1990)

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Abstract

The goal is to focus on the political relationship, rather than the military/security or economic relationship, between the European states and Israel. The paper focuses specifically on political relations since the Nakba of 1948 until the collapse of the socialist bloc in Eastern Europe in the early 1990s.

Keywords: European-Israeli political relations, Palestinian-Israeli conflict.

1. Introduction

The history of European -Israeli relations does not begin with the establishment of the State of Israel in 1948, but appears already as early as the formation of the Zionist movement in the end of the nineteenth century. The founder of the Zionist movement, Theodor Herzl, succeeded in meeting and seeking the support of the Emperor of Germany, Wilhelm II, in 1898. This marked the beginning of the support and nurturance found by the Zionist movement in many European countries, especially Great Britain. The Zionist movement sought to transform the dream of a (national homeland for the Jews) in Palestine into a material reality after the British Foreign Minister, Lord Arthur Balfour (Balfour Declaration), issued his declaration in 1917 pledging to lend official support to do exactly that. This promise was embodied in fact in 1948.

Before delving further into this topic, it is necessary to emphasize an important fact that cannot be ignored: the foreign relations and policies of European nations, Eastern and Western, bear varying levels of historical, political, legal and moral responsibility for the fate of the Palestinian people. This is true from the emergence of what has become known as the (Palestinian cause), and, simultaneously, the establishment of the Zionist project and then its state, which is called "Israel".

In this article we investigate the relationship between Israel and Europe in both its Western and Eastern regions.

The goal is to focus on the political relationship, rather than the military/security or economic relationship, between the European states and Israel. The paper focuses specifically on political relations since the Nakba of 1948 until the collapse of the socialist bloc in Eastern Europe in the early 1990s. In order to deal with the subject in a precise and methodical way, we have taken: *a historical approach* to study the stages of the formation and development of the relationship between Europe and Israel since the 1948 war, the occupation of large parts of historic Palestine, and the Nakba of the Palestinian people. We also take an *analytical descriptive*

approach to evaluate the various circumstances and factors that surrounded, influenced and interacted with European-Israeli relations.

In order to better understand these relationships, I will seek to answer several important questions:

- (1) What is the historical and political background of the Israeli position on Europe?
- (2) What have been the changes in the attitudes of European countries (Eastern and Western) towards Israel?
- (3) What is the nature of the positions of both parties towards the other?

2. Historical and political background

The European-Israeli relationship should be distinguished from the history of racism and persecution suffered by Jews in Europe, although that legacy of hostility and hatred is often referred to in political debates and discussions about the modern Israeli state. Through a significant period of European history, Jewish minorities were severely persecuted, with Jews being forced to live in “ghettoes” or migrate from one country to another.

This history culminated in the confiscation of Jewish properties by the Nazi regime in Germany and its occupying forces and the Nazi holocaust, characterized by the mass deportation, incarceration and murder of Jews in Europe.

Upon the defeat of fascism in Europe, this history served as a compelling argument in favor of the Zionist movement and its desire for a “Jewish state” in Europe, as well as its analyses about the inevitability of antisemitism. Therefore, sympathy with the Zionist movement as a means of providing security to Jewish people through the establishment of the state of Israel became widely pronounced throughout European political discourse. Supporting the establishment of the Israeli state was advocated as a means of ameliorating European guilt and complicity in the crimes of the fascist powers¹.

The Zionist movement gained particularly strong support among Jews and others in those countries most severely affected by the Nazi occupation. It portrayed to the world that the best solution for the so-called “Jewish problem” was the establishment of a Zionist state in Palestine. The rights and even the existence of the indigenous population of Palestine were secondary or tertiary in these discussions, if they were even considered or acknowledged at all².

Zionism, the founding ideology that underlies the Israeli state, is a form of European nationalism, a generally right-wing trend particularly prominent in the first half of the twentieth century. This European nationalist (and pro-colonialist) framework therefore gave credence to the Zionist and later Israeli claim of responsibility for all Jewish people in the world³.

Israel’s status as a settler colonial project in the Arab region meant that it lacked the secure borders and strategic depth necessary to assure its security and stability in the region. This it looked to further strengthen its ties outside its borders in order to do so through strategic alliances.

¹ Nizam Barakat, paper *The Israeli Position and the European Role in the Settlement*, Al-Zaytouna Center for Studies and Consultations, Beirut, 4 November 2010, p. 2.

² Palestinian Encyclopedia Website, <https://www.palestinapedia.ne>. 16 September 2013.

³ *Ibid.*, Nizam Barakat, p. 3

In fact, Israeli itself is a creation of Western capitalist ideology, a self-defined democratic state and an outpost of “European civilization.” In addition to Israel’s self-identified status as an extension of Europe, the Arab boycott of the state contributed to cementing the relationship in which Europe became the Israeli state’s closest neighbor and partner.

Due to its lack of natural resources, Israel was historically dependent on foreign aid and support, including that provided annually by the United States or by European states, most prominently Germany, labeled as a form of reparations for Nazi crimes against Jews. This aid played an important role in this period in maintaining the Israeli state and preserving its security⁴.

3. The European position in flux

Europe’s official support for the Israeli state after World War II was in many places more profound among the European left rather than the right. It is well-known that in 1947, the Soviet Union and the Eastern European states voted for the partition of Palestine, with the exception of Yugoslavia, which abstained at that time. These countries were among the first to declare their recognition of the Israeli state after the declaration of its founding, and Czechoslovakia and Poland sold arms to Israel that were used to fight Arab armies – and Palestinian civilians – in the 1948 “*Nakba*”.

It was clear at the time that European official and popular sympathy with Israel was indisputable, characterized as a form of anti-fascism. The European left was more concerned with the danger posed by the European right than by Israel, and it also failed to thoroughly analyze the colonial and settler colonial nature of the Zionist project or prioritize the interests and concerns of indigenous Palestinians. In France, for example, which was then a major power without significant involvement in the situation in Palestine, the French Socialist Party was more concerned with analyzing the approach of the French right to the State of Israel⁵. This should not be separated from much of the French left’s failure to take a clear position of strong opposition to French colonization in Algeria.

France provided nuclear technology and built the first nuclear reactor in Israel, in addition to other military assistance.

This came in addition to the aid provided by Germany as a form of reparations for Nazi atrocities and by other European states. Furthermore, Israel signed its first economic agreement with European countries in 1964, further developing the alliance in terms of trade and economic exchange.

Left unspoken in most European discussion on Palestine was the fact that the indigenous Palestinian people had no involvement in, nor responsibility for, European crimes against Jews, particularly the Nazi holocaust. However, Palestinians bore the brunt of the so-called “European reparations” for these atrocities, punished for a crime they did not commit. Instead, the issue of indigenous Palestinians and their rights was treated, at most, as a purely humanitarian concern to be handled by the United Nations Relief and Works Agency for Palestine Refugees (UNRWA)⁶.

Before the Six-Day War in June, 1967 (The war was between Israel and Arab countries: Syria, Egypt, Jordan, Lebanon, and Iraq), there was not yet a clear European foreign

⁴ *Ibid.*, Nizam Barakat, p. 4

⁵ Sylvain Cypel, writer and journalist, 20 years was the Head of International Section at *Le Monde diplomatique*, Paris 19/9/2018 (mitting).

⁶ Areej Sabbagh Khoury and authors, *The Question of Palestine and the Future of the Palestinian National Project*, Arab Center for Research & Policy Studies, Beirut, March, 2016, p. 234.

policy in either the East or the West, particularly around the question of Palestine. The postwar era had not yet fully stabilized, and the core task of the emerging European Cold War alliances was primarily to promote economic and military integration amongst their member states.

3.1 *The Six-Day War in June 1967 reshuffles the cards*

The 1967 war and accompanying Israeli occupation of the remaining Palestinian territories marked an important turning point in European foreign policy. It also marked the actual beginning of an establishment of a new approach by the European socialist states toward the Palestinian cause. The most important aspect of this shift was the severing of diplomatic relations with Israel by all of these states with the exception of Romania.

In the Western European context, the June 1967 war highlighted the differences in approach among European powers. While Germany and the Netherlands supported Israel, France under De Gaulle blamed Israel for the war, marking a unique stand among the Western European states⁷.

The war, for France, was important for several reasons: Israel claimed that it attacked because it faced an existential threat as a state in the region, and it also claimed that the war was in fact (a defensive war). De Gaulle was not convinced by this argument, the French government took a position prior to the war that it would lay responsibility with the party *who fired the first shots*. It noted that international law does not allow states to wage aggressive wars by claiming that other states actually want to wage a war against them. France emphasized Israeli responsibility for the war and occupation of the rest of the Palestinian territories, a distinguished position at the time. Speaking to the United Nations after the war, de Gaulle said: “*DO you think the Palestinians will be silent? Certainly, there will be a rebellion against the occupation and they will demand statehood. And, in return, there will be those who are called terrorists*”⁸.

Some researchers considered that the 1967 war was not only a turning point for the European-Israeli relationship and a decisive point in the Arab-Israeli conflict but also the reason for the Western European states to establish a common foreign policy. Prior to this, the member states of the European Economic Community adopted individual positions without any coordination, especially France (as mentioned), which found itself in an opposing position to that maintained by Germany. In addition, the Dutch government publicly praised the defeat of the Arab states and the victory of the Israeli army, even as France publicly declared its opposition⁹.

In the early 1970s, the Western European countries expanded in their new position as the world's largest trade bloc, they determined the need to coordinate foreign policy among their members. Thus, a system of political cooperation was established through the European Commission, with Israel one of the main areas of concern (along with Eastern Europe)¹⁰.

In Eastern Europe, the Warsaw Pact declared the following positions in 1976, reflecting a growing consensus in the United Nations:

(1) Affirming support for the struggle of the Arab states to reach a just political solution in the Middle East.

⁷ Alain Gresh, writer and journalist, 30 years editor in chief at *Le Monde diplomatique*, Paris, 20/9/2018, mitting.

⁸*Ibid.*, Sylvain Cypel.

⁹ Alfred Pijpers, paper *The EU and the Palestinian - Israeli conflict: The limits of the CFSP*, September, 11, 2007, p. 1.

¹⁰*Ibid.*, p. 1.

(2) Affirming that this solution requires the withdrawal of all Israeli forces from the Arab lands occupied in 1967 and the realization of the inalienable rights of the Palestinian people. These include the right to establish a state and to ensure the independent rights of all states involved in the conflict. In addition, this requires ending the state of war between the concerned Arab countries and Israel¹¹.

3.2 *The 1980s: Between retreat and progress*

The changing European position towards Israel began to develop after the 1967 war. This position was reinforced at the 1980 Venice conference, which defined the European position on the resolution of the Palestinian cause as follow:

- (a) Calling for the withdrawal of Israel from the territories occupied in 1967 and ending the Israeli occupation. (This plank did not address the details of the proposed withdrawal nor whether it was to include all of the occupied Arab lands.)
- (b) Respecting the sovereignty and independence of all states in the region and their desire to live in peace with secure borders, including the importance of maintaining the security of Israel.
- (c) Recognizing the legitimate rights of the Palestinian people, including the right to self-determination on their own land, and not considering the Palestinian issue as a humanitarian refugee problem only¹².

In the 1970s, the European Community's support for Palestinian rights was neither immediate nor guaranteed. The European position developed rapidly but in a generally positive direction, culminating in the 1980 Venice Declaration.

The European Community recognized that the "Palestinian problem" was not just a refugee issue, that the Palestinian people have a legitimate right to self-determination (statehood) and that the Palestinian issue is "central" to resolving the conflict in the region. It is clear that the European Community's foreign policy in the 1970s was not entirely reliant or tied to American priorities, and that this period was a Palestinian moment. Even *Time* magazine published a six-page article entitled *Palestinians: Key to Peace in the Middle East*¹³.

However, the ensuing decade (the 1980s) proved to be a difficult one for the Palestinians. The United States' hegemony put an end to independent directions in European foreign policy, giving Israel enough support to strike at Iraq's nuclear reactor in 1981, invade Lebanon and force the PLO into exile in 1982. This period was also accompanied by a rising crisis in the socialist Eastern European countries.

The European Community welcomed new U.S. initiatives, which it described as providing an opportunity "to resolve the Palestinian issue peacefully". The actions of U.S. President Ronald Reagan in this period to secure European support essentially hammered the nail into the coffin of the independent foreign policy of the European Community, bringing it firmly back into the American orbit¹⁴.

However, the first "Intifada", which broke out in 1987, sparked a new impetus toward addressing the Palestinian issue internationally.

¹¹ *Ibid.*, Palestinian Encyclopedia.

¹² *Ibid.*, Nizam Barakat, p. 7.

¹³ *Ibid.*, Areej Sabbagh Khoury, p. 346.

¹⁴ *Ibid.*, Areej Sabbagh Khoury, p. 347.

The “Intifada” was highly influential on the views of European policymakers, lending strength to the PLO and giving it increased international credibility and recognition as the sole legitimate representative of the Palestinian people¹⁵.

The majority of European states, especially the Eastern European countries, had friendly relations with the PLO and at least some of its factions. They increasingly found it once again difficult to ignore the situation in the occupied territories once the Palestinian uprising once again brought the issue to the forefront.

At this point, the PLO was still not formally recognized as the sole legitimate representative of the Palestinian people by the European Community. At the time of Arafat’s declaration on 15 November, the 19th Palestinian National Council in Algeria agreed to UN resolution 181 of 1947, thus recognizing the partition of Palestine. It also approved the inclusion of UN resolution 242, dealing with the question of Palestine as a primarily humanitarian issue, as part of the international law argument supporting its declaration of the establishment of a Palestinian state on Palestinian land with Jerusalem as its capital.

The European Community responded to the Declaration of Independence with a clear, balanced statement on 21 November 1988. The statement declared that “the Group attaches particular importance to the decisions of the Palestinian National Council in Algeria, which reflect the will of the Palestinian people to affirm their national identity, towards a peaceful resolution of the Israeli-Arab conflict”¹⁶.

After the United States announced the opening of a meaningful dialogue with the PLO, the European Community took advantage of the occasion of the Madrid Summit to issue a lengthy declaration on 27 June 1989. The statement recalled its traditional position and called for “an urgent appeal to the Israeli authorities to put an end to repressive measures, the implementation of Security Council Resolutions 605, 607 and 608 and respect for the provisions of (The Geneva Conventions) as well as holding elections in the occupied Palestinian territories.

At the same time, radical changes were taking place within Europe itself. The collapse of the Berlin Wall in 1989 paved the way for the reunification of Germany on 3 October 1990, marking the beginning of a new era. With the collapse of the global bipolar system with the fall of the Soviet Union and German reunification, the geopolitical landscape of the European continent was substantially changed.

4. The Israeli position on Europe

In his book (*De Gaulle and Israel*) Daniel Amson notes that Menachem Begin believed that France was at the center of the Israeli relationship with Europe. “We have nothing to adopt as an alternative to France, especially in Europe if we lose it, what will remain? Germany!!!! May God keep us from them”, he is quoted as saying. This conversation was four and a half decades ago, but if Begin came back today to examine this situation, he may have a different take after the development of the Israeli-European relationship¹⁷.

Israel has been able to build political relations at the highest level with European states across the board. Those countries which imposed a diplomatic boycott in past decades

¹⁵ Ronni Shakid, *Behind the Kaffiyeh – The Conflict from the Palestinian Perspective*, Miskal-Yedioth Ahronoth Books, Israel, 2018, p. 72.

¹⁶ *Ibid.*, p. 369.

¹⁷ Amine Hutaite, Paper *European-Israeli Military and Security Relations and their Impact on Foreign Policy*, Beirut, November, 2010, p. 4.

(particularly in Eastern Europe) are today the closest to Israel. But the question remains: What is the Israeli position on Europe until the collapse of the socialist bloc in the early 1990s?

First, after the end of World War II, the Israeli government and its supporters emphasized European guilt over Nazism and historic crimes against European Jews to bolster support for Zionism in Palestine. The Israeli state explicitly and implicitly relied on arguments related to reparations, guilt and collective responsibility to present a public argument for maximum political and financial support¹⁸. This was true even if the emerging European-Israeli alliance at a state level in reality reflected a stronger confluence of capitalist or colonial interests, despite the emotionally charged public discourse supporting that alliance.

Second, Israel has never been enthusiastic about an independent role for Europe in a negotiations process to end the Arab-Israeli conflict separate from the leadership of the United States. As was the case in the Camp David Accords between Egypt and Israel, the main patron was always the United States. This was echoed in Madrid and later in Oslo and other negotiations between the PLO and Israel¹⁹.

Third, Israeli state interests view Europe as a pivotal economic ally, but also tend to view Europe as a political ally that is unreliable and more distant than the U.S.²⁰.

5. The European position on Israel

As noted in the prior historical review, neither Eastern nor Western European states established a unified position on Israel and Palestine until the period of time under discussion here. Therefore, we can summarize the most important aspects of this position, many of which have been referred to previously.

(1) European public sentiment tended to support the establishment of the Israeli state as a form of atonement for Nazi atrocities against Jews in Europe. This sympathy may not have guided state policy, but it played an important role in bolstering public opinion to support the Zionist movement.

(2) The 1967 war and the occupation of the remaining Palestinian territories was the occasion for a significant change in the position of the socialist bloc. Some key Western European powers, such as France, also took a critical position towards Israel during this time.

(3) European powers noted the negative Israeli reaction to independent European political initiatives to resolve the Palestinian issue. Therefore, Western European states accepted a secondary or complementary role to the involvement of the United States.²¹

(4) The European position overall emphasized the importance of Israeli withdrawal from the occupied Palestinian territories since 1967. If Israel had done so at the time, it would potentially have been possible to resolve the conflict.²²

¹⁸ Ismail, M. Mohamed Hisham, Study Secretary, *The European Union Position on the Palestinian Issue in the Period 1993 – 2009*. The Arab Center for Research and Studies, Doha, November 2011, p. 5.

¹⁹ *Ibid.*, p. 6.

²⁰ *Ibid.*, p. 6.

²¹ *Ibid.*, p. 7.

²² *Ibid.*, Alfred Pijpers, p. 2.

6. Conclusion

The late Palestinian scholar Edward Said *consistently linked Zionism and imperialism in his writings*. This insight mirrored the recognition of some Zionists that Zionism developed under the “formal and informal sponsorship of European imperialism”. Zionist leaders like Theodore Herzl and Chaim Weizmann, who attempted to convince European powers that European Jews could form a group of “white settlers” in the region to cooperate with and serve European imperial interests. The Zionist movement took the form of settler colonialism, much as was the case in Australia, New Zealand, Rhodesia and Algeria²³.

Israeli literature frequently defines the European-Israeli relationship as a “*love-hate relationship*, a “*schizophrenic*” approach or a bond that suffers from “cognitive dissonance,” which is characterized by both growing warmth and developing conflict²⁴.

In the most severe form of this “love-hate relationship”, one hand may simultaneously distance these states at a diplomatic-political level while the other hand intensifies close cooperation on a variety of economic, military and security fronts²⁵.

On several occasions, Israeli and European officials have raised the potential of Israel joining the European Union, including Italian President Silvio Berlusconi in 2010 and Lithuanian Prime Minister Andreas Covilius later on. Indeed, in a poll conducted by Ben-Gurion University in 2011, 81 percent of Israelis expressed support for Israel's entry into the European Union²⁶.

This confirms that, on the whole, European-Israeli political relations have strengthened and deepened despite occasional obstacles and difficulties. This relationship is characterized by long-term stability in the context of shared strategic objectives as well as more transient volatility around tactical and situational changes. At times, the possibility of rupture seems close, especially when it appears at a surface level that a substantial conflict is developing at a diplomatic level. *However, time and time again, further strategic developments have put this possibility quickly to rest*²⁷.

Over the years, the strategic alliance around economic interests has been central to understanding the relationship, even as it has become overlaid in later years with rhetoric about terror or extremism. “We are the first line of defense in a turbulent region that is constantly facing the risk of sliding into chaos, and a vital area of our energy security because of the fact that Israel is our first line of defense”, said former Spanish Prime Minister Jose Maria Aznar in an article in The Times. “*We are excessively reliant on oil from the Middle East. The region forms the front line in the war against extremism. If it falls, we will fall with it*”²⁸.

²³ Arnon Golan, European Imperialism and the Development of Modern Palestine: Was Zionism a Form of Colonialism? *Space and Polity*, Vol. 5, No. 2, 2001, p. 141.

²⁴ Massive Workshop: Relations between Israel and the European Union, Tel Aviv University, Dr. Maya Sion, Zidkiyahu, 2014.

²⁵ Landau, Noa Curses and Blessings: *The Tough Truth about Israel-EU Relations*, Ha'aretz, 25 May 2018.

²⁶ Wikipedia, *The EU – Israel Relations*.

²⁷ *Ibid.*, Amine Hutaite, p. 14.

²⁸ The Times, *Former Spanish PM: If Israel Goes Down We All Go Down*, Jose 'Maria Aznar, 18/06/2010, London.

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Personal Projections of Paraparental Care on Young People

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Abstract

The research interest is the encounter with the current problems considering the worldwide tendency towards an increasing share of labor migrants who leave their children behind to other people. The paraparental care is a new phenomenon in the modern man life, which defines the specific care of children with parents who are labor migrants. In the interim essential are a group of other issues related to the socio-pedagogical peculiarities of this care. The objective of this article is to study the influence on young people of this specific care. The research is based on the qualitative methodology and is realized by means of the semi-structural interview. My expectations are pointed towards the absence of the parent(s) which is the main cause of changes in children's social maturity. In this critical situation, the respondents point out that they have personal qualities that have not yet demonstrated – assertiveness, self-analysis, responsibility, etc. In general, there is a need to support children in a situation of paraparental care with the help of important family members (when possible) and by competent professionals to work in a preventive and corrective plan with children and adolescents within the family and, if necessary, outside.

Keywords: paraparental care, children left behind, transnationalism.

1. Introduction

The processes of globalization and euro integration have led to a substantial growth of the emigration streams. Their impact on the socio-pedagogical practice should be studied in a research plan. These processes are subject to analysis by various experts whome in their researches deal with issues such as transnational partnership (Madziva, 2016: 281-297; Pribilsky, 2004: 313-334; Gamburd, 2000); transnational motherhood (Peng & Wong, 2016: 2021-2044; Erel, 2002: 127-14); transnational childhood (Cebotari, Siegel & Mazzukato, 2016: 96-107; Zheng, 2016: 141-157; Chen et al., 2013: 693-722; Wen & Lin, 2012: 120-136); transnational families (Nazarska & Haidinyak, 2011: 119).

One of the contemporary scientific interpretations of the childcare problem with parents in the context of labor emigration is the concept of transnationalism. In other words, emigration is understood as a bipolar space with an emphasis on the interconnection and the establishing of relationships with people in the home country (Morokvashich, 2012: 63).

The research interest is an encounter with the problems that are slightly explored in Bulgaria, but the issue itself is more than actual and acute. There is a bias towards an increasing share of labor migrants who leave their children with other persons. These problematic issues are

considered at different levels, both nationally and internationally. In the Council of Europe Strategy for the Rights of the Child (2016-2020), the risk of child rights violations is differentiated as possible: in migrants' children; unaccompanied children and children left behind by migrant parents. Although the problems in the first two cases are widely discussed and find a search for practical solutions to their social development, the problems of children remaining in the sending society have only begun to be considered in recent years, and is determined in different ways.

Euro orphans – children, mostly from Eastern Europe, who grow up without their parents. According to data from non-governmental organizations (Feldman, 2013; Lone Children of Eastern Europe) in Bulgaria, Romania, and Poland, there are between half and one million orphans; in Moldova, more than half of the children grow up under such conditions and in Ukraine, they are more than nine million.

The abandoned children – children are left behind and the care is eventuated by neighbors or other acquaintances and in some cases even complete strangers. Eventually, the children are being accommodated in different social services. There are also cases where children are left behind at birth and their parents emigrate without them (Russia, China, etc.). In this case, children are sheltered in different social services. These children are also the ones left alone and most often the older child takes care of the younger one, while their parents work abroad for a certain period of time to provide subsistence.

Children left behind in the country of origin by parents living and working abroad (Children left Behind) – the concept is of English origin and became relevant in the field of socio-pedagogical work as a result of a 2009 debate at the European Parliament, and according to data from UNICEF presented in 2010 (Garza, 2010: 37) about the negative effects observed in cases of children left behind by parents who live and work abroad. The issue is distinctive not only in the European Union but also in countries like Russia, China, etc.

Children “stars” – it was found that in Bulgaria, especially in small inhabited places, too often children with parents abroad have changed social status and have bigger financial opportunities than their coevals, placing them at a different position. This is particularly noticeable in living areas where there is a high rate of unemployment and poverty.

Children at risk – in Bulgaria governmental (State Agency for Child Protection) and non-governmental organizations (Partners Bulgaria Foundation, UNICEF, etc.) determine this contingent of children ambiguously. State Agency for Child Protection research shows that children with parents living and working abroad are a potential risk group that needs special protection and support (State Agency of Child Protection Activity Report). For the children of labor migrants, there are no planned measures in the National Strategy for the Child 2008-2018 to guarantee their rights. No action is envisaged outside the children's risk groups specified in the Child Protection Act, although there are other vulnerable groups of children. In this relation, specific precautions are discussed and elaborated on methodological guidelines for working with children left behind by parents who work abroad, as activities for guaranteeing the rights of those children (in the Strategic Plan of SACP for the period 2014-2016). They are differentiated as children at risk who need social services and are raised not by statutory social services but by relatives or close acquaintances. The children are in a “detrimental combination of a practical lack of parental control - on the one hand, and on the other, higher financial resources available” (Kolarova, 2012: 100).

As a counterpoint to this thesis is the findings of conducted researches (Gencheva, 2003). The results conclude of an earlier maturity and empowerment of the children and a denial of the negative effects as a result of the parental absence (Kabakchieva, 2014), along with greater responsibility, self-dependence, and motivation for learning achievements of some children.

The observed dynamics of parenting patterns and their specific manifestations, in cases where one or both parents are abroad for a certain period of time and have entrusted the care of their children to another person in their homeland, reveals a new phenomenon that accompanies the life of the modern man, and it is not yet terminologically specified. Its diversity and the possibilities for a different aspect of the theoretical consideration is related to the introduction of the term “paraparental care” (Kovachka, 2017: 40), which specifies the problems and allows its place in the disciplinary field of the social pedagogy. In the study, the paraparental care is defined as close to the parental, implemented in conjunction with parents, other subjects of upbringing and care but with a different purpose (in terms of rights, the scope of subject interaction, emotional proximity). The conjunction is considered as an opportunity to reconcile parenting with others who take care of the child during the absence of the parent(s). Significant are the socio-pedagogical aspects of this phenomenon.

Invariably the absence of parents in day-to-day child care and young people has a great impact on socialization and their future development. The contingent of children and adolescents in Bulgaria whose parents are abroad has grown dramatically over the last decade. There is no official information on the number, the period of time, and who performs the parental duties while parents are absent.

The only representative study on the issue was conducted by UNICEF in 2013 by the Risk Monitoring Foundation, the Association for Social Research and Applied Research Practices, professors, and students from the Sociology Department of the Sofia University (Haralampiev, 2013). The obtained data shows that 271,782 or 22.8% of the children (0-18 years old) in Bulgaria have a parent who is living abroad for over than 3 months. However, it is not explicit what criteria are used to choose this time range for the absence of the parent. The most affected region is the North-West with 43.8%, followed by the South-West, where a quarter of the children are in the surveyed situation. For both regions, there is a tendency the smaller children (up to 5th grade) to stay in the country. The impression is that a large part of the south-western living areas, for which a high share of labor emigration is characteristic, are not covered as data sources.

Another study on the subject was conducted in 2014 by Partner Bulgaria Foundation in partnership with seven foreign non-governmental organizations in ten municipalities with qualitative research methods with a total of 186 participants, of which 77 children and 107 adults. The objective is to outline specific peculiarities and national tendencies in the problems of children left in the country by their parents who live abroad (Support for children left in Bulgaria by parents living and working abroad). Among these are the following main groups: difficulties related to academic achievements and accomplishments; organizational and administrative difficulties; financial difficulties.

The problems of children with parents abroad are often multiplied and have negative effects on their personal formation, which in the case is manifested in their behavior even at young age. An illustration of this according to research by consulting companies (Beleva, 2016), shows that one out of four young people in small towns refuses to look for a job because they rely on the fact that the parents who work abroad will send money. According to data from the Ministry of Labor and Social Policy, Bulgaria is second only in the growth of youth unemployment in the European Union, and young people in the country are among the youngest entering the labor market. In addition, it is very worrying that eight out of every young person is planning to emigrate, and that over a quarter of the young people are interested in temporary labor emigration (*National Youth Strategy 2010-2020*). This aspect of addressing the issue raises a number of questions about the social inclusion and professional realization of young people with migrant parents and the possibilities of integrating child protection and social services for young people so as to provide prevention and social pedagogical support mechanisms.

2. Research results

The raised problematic issues provoked the choice for a target group – 14 young people to conduct the field or empirical study with. This choice is deliberate, i.e. it is considered that:

- These young people have “taken the path to the future” of their realization and have outlined goals and perspectives for development;
- They have overcome the separation with their parent(s), finding a support from something or someone;
- They have already developed a personality and can cope with the experiences and emotions generated by the absence of one or both parents; they have overcome the effect of the separation trauma on the one hand, and on the other hand have felt the influence of paraparental care during their childhood;
- They experience a peculiar catharsis provoked by the questions of the semi-structured interview, which implies focusing on specific problem situations;
- They are at majority age and have a developed reflection on their family and their forming during the period when their parents were abroad.

Criteria for research contingent inclusion

In the attempt to an in-depth study regarding the problems of raising children, who spent most of their childhood with parents abroad, random students were selected by declaring their willingness to participate. The latter is the “snowball” method, and participants can bring their acquaintance or a friend in the same circumstance and wishes to join the survey.

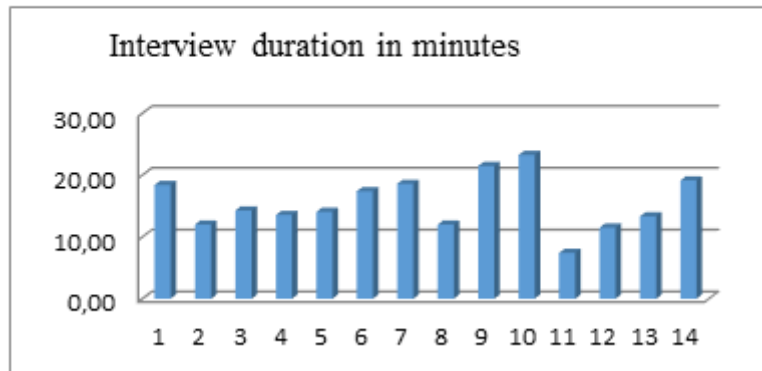
Criteria for exclusion

The base of those who perform parental functions, in some cases, may experience a number of adjustments as a result of the changing social environment (more than one parent, single parents, etc.) and it is impossible for a researcher to comprise this diversity. Therefore, only data obtained from all-members-families shall be used here for the purposes of the survey, otherwise, other risk factors that may affect the formulated summaries are observed. Under these criteria, two of the interviews further will not be discussed. However, I ought to point out that they contain quite valuable information regarding children's abilities to overcome risks in cases of domestic violence with one of the respondents, and the use of illegal drugs with the second. Further, in situations where labor emigration is seen as an opportunity for a “new life” and a way to overcome the trauma and the possibility of a new beginning without engaging relatives and acquaintances.

Research method

The interview, as a choice of the research method, is provoked by the need for confidentiality, opportunities, and it gives the focus on important aspects of further analysis. For the purpose of the survey, a questionnaire containing 48 questions has been developed, with the help of which a semi-structured interview was conducted. The average duration (*diagram 1*) of the interviews is 16 minutes.

Diagram № 1. Interview Timeframe



Hypothesis: It is expected that the absence of the parent(s) causes changes in children's social maturity.

Empirically verifiable results:

- In case of older siblings, the absence of a parent generates changes, making them more independent and responsible, they have to play the role of the parent, to take the parenting functions, which is something very unfamiliar to them.

- Students who are materially satisfied by parents working abroad, change their views on labor socialization in negative aspect, and do not want to start work to earn an extra income;

- It will be observed in young people a strong wish and desire for a labor emigration as a result of the parent's example and a pursuit of higher material standards abroad.

Criteria for analysis:

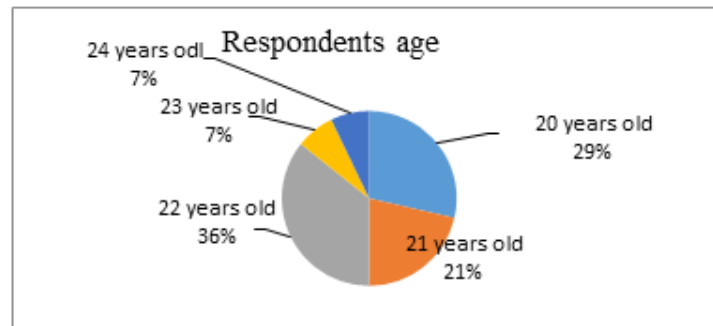
- Choosing a personal perspective;
- Specifics of socialization.

Characteristics of the sample

From credibility's point of view, it is important the respondents are reporting that the topic is quite delicate and they try not to think about it because this reflection provokes negative emotions. They also share to know colleagues and friends who grew up with labor emigrant parents, but who most definitely refuse to talk about this period of their lives. The survey meets the requirement of communicative validity (Bijkov & Kraevski, 2007: 129), the information was received personally by the researcher.

As far as the qualitative research methodology (Bijkov & Kraevski, 2007: 147) is not the obliged to conduct a quantitative sample, 14 young people, aged 20 to 24, participate in the empirical part of the present study (Diagram 2).

Diagram № 2. Age distribution of the surveyed persons



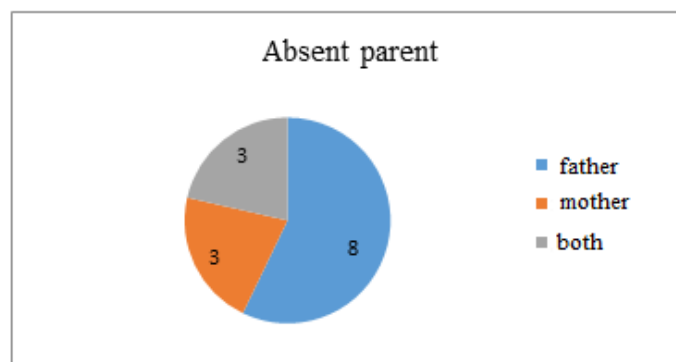
The parents' absence duration, which the respondents declare, is up to one year for eight respondents and more than one year for seven of the surveyed.

Respondents from small and large settlements (64.3% of the city and 35.7% from the village), from different ethnic groups (90% Bulgarians, 10% Roma), national (90% Bulgarians, 10% Serbs) and religious (50% Christians, 20% Muslims, 30% others), with different family status (single 85.7%, married 14.3%), of different gender (women 85.7%, males 14.3%).

Two of the respondents report that their parents had already taken a decision on re-emigration, which is often motivated by life events: "because he suffered a severe accident", and he had been recovering for a long time, also because of "health problems" of close relatives who they had to take care of. Six participants say their parents have made decisions about permanent emigration.

In most cases, *the absent parent is the father* (Diagram 3). Of particular interest for the study are the three cases in which both parents are absent.

Diagram 3. Parent-labor migrant



In the role of caregivers for the surveyed are as follows: for six respondents – the grandparents; for two of them the mother is also in Bulgaria, but the surveyed prioritize their grandparents as the ones who give the necessary care; with four, the remaining caregiver is the mother; with two – the father; and one – the aunt. However, there is a case where there are no trusted persons to perform the parental functions.

With regard to the family members: Eight of the respondents report having a brother, three sisters, one of whom tells that the parent role was performed by the older brother. One of the respondents has a twin brother and a sister. One of the participants in the study is an only child in the family, although she has two sisters from the father's other marriage.

Three of the female students engaged in the research, who have grown under the conditions of paraparental care, are already married and have children – one child is 5 months old, the other 5 years, and the third one is a year old.

One respondent is of Roma origin; one of them is a foreigner; one confides of a drug addiction; one of the observed cases is of an under-aged mother; two of the respondents admit that there is a divorce in the family.

3. Changes in children

The majority of interviewed youths report changes that happened in them, which are determined rather positive:

“I became more earnest, more responsible for the things I do. I had to take care of my younger sister, and pay more attention to her because she is constantly having conflicts at school and I was the one who helped her because my mother worked all day and was not at home, and couldn’t pay enough attention to both, so I had to watch after my sister while growing” (V.Y.).

“Yes, I’ve changed. I am stronger and more independent. As a matter of fact, since we live alone with my grandmother, all responsibility falls on me – for anything. I am responsible for everything at home” (B.V.).

“I now rely more on myself. When I get home, I don’t wait for my dinner, I cook it. I am more responsible and know that if I have duties, I have to do them” (S.M.).

“It is important that you are self-reliant. So I can be able to organize things, and be in charge of my life, and become responsible” (G.D.).

When generalizing these cases, parental absence can be said to accelerate the socialization of adolescents, who have grown “socially” rather early as a consequence of the new functions they had to take. From socialization point of view, the conclusion is: the socialization is an active role and functions implementation.

Others are sharing their observations but for another type of change:

“I have friends whose parents work abroad, and those friends are no longer so friendly, they are incommunicative” (V.A.).

It is certain, that in the lives of children with parents – labor migrants we witness both – positive (child growth, adaptation, more self-reliant) and negative changes (to do foolish things, to rebel, to think that the parents will never return, to communicate with the older ones that make him drink, smoke, and to ring the church’s bell in the village as to announce someone’s dead).

“My brother was more attached to them. His behavior changed. Teachers began to complain. He became more closed and aggressive. They even claimed he had tried to jump out of the window” (D.K.).

In the critical situation of absent parents, respondents indicate that they have personal qualities they have not demonstrated so far - assertiveness, self-analysis, responsibility, etc.

4. When the child becomes the parent

“I had to grow up very fast. I had to look after my sister, to guide her at school, to help her dress, for her homework, even what to put in her school bag” (D.Y.).

“He is doing great as a brother and as a parent, and he has a lot of responsibility. Sometimes I make it hard for him, but it’s because after all he isn’t my parent and has no rights to tell me what to do” (G.D.).

“I am responsible for my brother – to look after him, to cook, to laundry. I was like his mother, even though I am not that older than he is. I feel like an adult. He is younger and I feel that I have to protect him, I was looking after him. It was difficult until he got used to my new role. When we are young we don’t realize what we are doing. And the life - one day we have money, one day we don’t, there was no one I could complain to, no one to ask for advice. It was really awful. I had no idea what to do. It happened out of the blue” (D.K.).

“I wasn’t prepared to be a parent. It was hard. I had to look after my younger sister, so I was the person who was responsible for her and saw her growing up” (V.Y.).

Undoubtedly these words show the absence of parental experience in respondents and the inability of a child to be a parent. We acknowledge the hypothesis that in the case of older siblings the absence of the parents causes changes in them, they become independent and responsible, by having to take the role of their parents. Nevertheless, this is something completely unknown to them. At the same time, the younger children in the family are striving to deny this new role of their sibling by trying to preserve the previous role in the family (brother, sister).

5. Life situation of labor migration ambition

Most participants are definite that they do not want to emigrate. “I am certain not to leave because this is our home. No matter what life is in our country, no matter how much people hate living here, I was born here and will stay here forever” (V.Y.). “I don’t think that I will like an emigrant’s life. Living in Bulgaria is better. But honestly, I don’t know what will do when I have a family one day” (P.G.).

Some of them have been with their parents abroad, and yet they defend strongly their position. “I’ve been abroad already, and I’ve been working. It’s hard, but we earn more money. I want to work what I have studied for, here in Bulgaria, and more specifically in my village” (G.D.), “I do not want to go abroad. Here I look after my grandmother. I have no desire of going abroad” (B.V.).

However, others have heard about life abroad only through the stories of their parents. Despite this beautiful reality that parents describe, the children do not want to follow them. The reason for this is because they have already made friends, they have jobs, and have chosen to go to university, and are motivated to succeed in Bulgaria.

Two of the interviewed males show a desire to work abroad with the perspective “to get a job” (G.P.) and “to earn money” (V.H.), “until things in Bulgaria get better and become a good place to live in” (V.H.).

A desire to live abroad is seen in other three of the interviewed, but they insist that they will not go “without the child” (S.G.), and “if I must leave I will take my child with me” (S.M.). Subsequently, it is a proof for the difficulties they have experienced in parting with their parents and at the same time understanding that life requires difficult decisions, and if they have to, then they will seek opportunities abroad.

Two of the students are already mothers, and this altered living position inevitably leads to differences in their worldview and orientations seen not only in the eyes of the young person but also in the eyes of the parent. One of the people surveyed has a split view: “I want to stay here because I feel much better in my country” and later “I think I have no perspective here after I graduate, not with them” (D.J.).

It is particularly impressive the expression at the end – “not with them” (considering her parents), not with those who have entrusted her and her sister to the care of the grandmother when she was in first grade.

One respondent decides to leave, looking at it as an “adventure” and an opportunity to “make money” even though she has already been with her parents abroad and she did not like. She says, “It’s really bad to see where they work and the conditions they work in. watching where work and what they do. I can honestly say that to live in our country is far better. The conditions there are terrible” (D.K.).

“I was expecting and thinking that my parents would be happier when earning more money. But it turned out they were very angry all the time for not having money” (D.K.).

6. Call for support

Two of the respondents do not feel the necessity of other people or institution support because they have the support of their parents, although they live apart, and they also have many friends to rely on. In contrast, others say they would seek help from close relatives, friends or even a professional:

“I need a person I can confide in, to share stuff, to talk to him. Maybe a psychologist” (S.M).

“Maybe a psychologist or my relatives – my aunt or uncle” (D.Y.).

“If your closest people do not support you it’s almost impossible some stranger to do it. My relatives could help. I might talk to a psychologist” (B.V.).

“The people around me can help, my cousins, my boyfriend” (S.K.).

“If I was a student I would seek support from a pedagogical counselor at school” (B.V.).

“I should ask my parents for support, but I prefer a friend” (P.G.).

One of the interviewees whose both parents work abroad said that would not seek support from relatives but from friends. Realizing that this support is different and inadequate, she states that it may be good to be fostered by another “family with a mother and a father” (D.K.). No matter how difficult this recognition is, the interview shows the difficulties of the current student in a long period of her childhood, to provide a paraparental care and to support her younger brother. When asked if a part of this support could be provided at school, she said that “we can’t - our teachers don’t care and can’t wait for hours to pass by (D.K.).”

In more general terms, there is a need to support children in a situation of paraparental care, with the help of important family members (when possible). The care could be provided by competent professionals, who can work in a preventive and corrective plan with children and adolescents within the family, and if necessary, outside.

Another respondent says there was: a “period when my brother was abroad, not with my parents, but in France. I had to go to the hospital and there was nobody with me. I was alone and it was very difficult. There was no one to support me” (G.D.). In this particular case, the risk the child was in was too great, and this shared life situation demonstrates the need for protection in such cases and the protection of children's rights. Further is clear that the support is sought from: “relatives, from my aunt, and maybe I can get support from someone more concerned at school”.

It is evident that in some cases, when young people have felt the concern of their teachers, they would turn to cooperate with them, unlike others who think this is impossible, because of the formal attitude to their out-of-school problems “they were trying to not remind us” (D.K.) – that the parents are abroad.

7. Conclusions

In conclusion, the shared by the interviewed characteristics of paraparental projections on young people should be emphasized:

- *Positive changes: increased self-dependence; greater responsibility; faster adaptability; developed organizational skills; formed work habits; decision making; internal cohesion.*
- *Negative changes: a desire to communicate with older (more experienced), which sometimes leads to a desire for imitating socially unacceptable patterns; tendency to deviant actions; introvertness; oppositional behavior.*
- *Young people are already working to be materially independent and not to burden their parents financially, as they have done so far (10 of the 12 analyzed are already working);*
- *Young people eager to start a family; 3 of them already have families of their own, and two of them have children.*
- *The child who took the role of a parent experiences difficulties to implement it and performs care in conditions of inadequate experience, uncertainty, ambiguity/absence of goals.*
- *Rejection of parental care expressed as an ambition of independence and self-dependency by young people.*

The constantly increasing share of labor migrants sets a number of unresolved problems in different societies, considering their geographical, ethnic, religious and socio-economic peculiarities. Concurrent, despite these specifics, they all become sending societies that, by sending human resources, transform many elements in their social system. The effects of this change are becoming visible in the social-learning reality, in which permanent mechanisms should be found for their observation through preventive and corrective action.

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The Role of Social Networks as a Research Medium in Public Relations Activity

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Abstract

In this article, the authors defend the thesis that social networks have a significant role in public relations (PR) activity, apart from their traditionally proven theoretical and practical efficiency as a communication tool, as well as a medium for the development of the subsequent analytical work of the PR specialist. Subject of the study is the relationship between social networks and research activity in PR. Object of the study is advantage of social networks as a research medium in which valuable information is shared between the participants in the communication process. The paper reveals essential role of the analysis of social networks data and the possibility to follow trends, to take into account public attitudes and expectations, to prepare and make decisions for follow-up, and generally the organization's communication policy to be based on data-driven PR.

Keywords: social networks, public relations, PR research, data-driven PR.

1. Introduction

The advantages of online communication in the modern information society are indisputable and are becoming the subject of professional discussions and research. One of these is the global access to information, which allows the construction of datasets. Billions of people from all continents are online and communicate with each other through network connectivity – by March 2019, they are 55.6% of the planet's population (Internet Worlds Stats, 2019). This connectivity is possible thanks to Internet access and the increasingly active use of social networks and the social media.

Jan Van Dijk (Van Dijk, 2006: 6-7) notes that social networks supported by media networks are available at all public levels and subsystems. The author also shares the view that the combination of social and media networks “will create a very strong new infrastructure for our society” (Van Dijk, 2006: 39) characterized by fragmentation of the public sphere and a growing number of subcultures communicating thanks to new media.

The new communication tools significantly influence the realization of many and different professional activities, change the traditional communication techniques and models and create new ones. This determines the need to know and explore the processes that take place in the online environment.

2. Social networks – The epicenter of online communication

In our modern world, networks dominate. They become the nervous system of society and build an infrastructure that can have a greater impact on our whole social and personal lives than the construction of road infrastructure for goods and people in the past (Van Dijk, 2006: 2).

The founder of the idea of the network society is one of the world's leading social researchers – Manuel Castells. He describes the increasing rates of innovations and unusual transformations taking place in society, analyzes the processes of globalization and the emerging new economy, society and culture. "As a historical trend, dominant functions and processes in the Information Age are increasingly organized around networks. Networks constitute the new social morphology of our societies, and the diffusion of networking logic substantially modifies the operation and outcomes of processes of production, experience, power, and culture" (Castells, 2000: 500). Their capabilities are used to varying degrees in different countries, different cultures, and heterogeneous organizations. Numerous applications are being developed to meet different goals.

The social networking theory examines social relationships through the nodes' prism and the relationships between them. Nodes are the individual actors within the network, which can be both separate individuals and organizations or companies. Social networks have an influence and attitude towards different social processes, including the dissemination of ideas and tastes, the formation of public opinion, the organization of civil processes. This is due to the fact that the change in one node influences those directly connected with it, and they, in turn, move it through their relations and relationships with others.

Online social networks as a nature and way of functioning are no different from the classic understanding of network building among users, sharing common interests and realizing an interaction. They are "web-based services that allow individuals to: (1) construct public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system. The nature and nomenclature of these connections may vary from site to site" (Boyd & Ellison, 2007).

Researchers use the theory of social networks to explore relationships and factors affecting their formation in the family, social groups, companies, organizations, and even nationwide. Maintaining good relationships with publics is a key priority in PR – especially nowadays, when people are mostly online and, to a great extent, this is their social life.

Social networks and social media are two terms that have become widely used in our vocabulary in recent years as terms describing the trends in online communication development. In many cases, they are used as synonyms, but there are actually differences between them.

Social media is a consequence of the development of technology and web space. "They are an interactive site which content is determined by the participants themselves. In addition to using the published content, each user has the opportunity to edit, add, comment, and evaluate it" (Angelova, 2017: 12). The content that is published in social media is created by the users themselves and has different forms – text, photo, video, graphics, presentation, etc.

Some major differences between social media and networks are expressed in the following:

- (1) *The way of communication.* Social media is a platform for broadcasting (posting) content that other users can comment on and share, thus promoting the organization or brand. The function of social media "is similar to that of a communication channel in the sense of traditional media. They are a system that spreads information "to" others but uses web-based and mobile technologies to make the message an interactive dialogue ... In social networks, the focus is on the act of participation

through which people of common interest can interact and so build relationships with other members of the community” (Petkov, 2011). The basis of social networks is the conversation and, depending on the subject, the connections between people with similar interests, views, life and professional experience could be developed.

(2) *Purpose*. In social networks, this means creating a group of fans or followers to form an online community and maintain a relationship with this community. While in social media the goal is to promote the organization and interaction.

(3) *Content*. The main difference between social media and social networks is that “social media” (blogs, Wikipedia, YouTube) create authoring content while the main function of social networks is to communicate between users and share content such as text, photos, links, and videos (Facebook, Twitter, Google+, LinkedIn) (Vankov, 2014: 52).

(4) *Time and effort*. Some social media provide tools for preparing the text and publishing it on a certain day and at a particular time, similar to traditional media of pre-written articles or recorded shows. However, in social media special attention and time are required in social networks for the realization of each interaction (conversation, contact). Social media and social networks enable individuals, private and public organizations, public authorities to reach a global audience. They allow the communication process to overcome geographic and time constraints and to deploy for the sake of greater efficiency.

3. The significance of research in the activity of the PR specialist

There is a definite diversity about the nature of Public Relations. The present article will basically emphasize the definition developed by the Public Relations Society of America (PRSA). The definition was initially adopted in 1982 by the National Assembly, and has the following form: “Public relations helps the organization and its publics to adapt mutually to each other” (Public Relations Society of America [PRSA], n.d.). In 2011 and 2012, PRSA conducted a process of confirming or updating this definition by engaging its members. The modern definition was crafted after a year of research and public voting and has the following form: “Public relations is a strategic communication process that builds mutually beneficial relationships between organizations and their publics” (PRSA, n.d.). This definition puts the focus of the understanding of the PR activity on the two-way interaction between the organization and its audiences based on the strategic approach to communications. We will examine the process of research as a part of PR communications.

Research is, in essence, a means of gathering information whose analysis leads to the emergence of a certain empirical knowledge of the object under study. Social medium research helps to realize three important tasks (Mateeva, 2002: 135):

- (1) To diagnose the state of society at a given moment and the current problems in it;
- (2) To predict its development – the emergence of new phenomena and processes;
- (3) To explain the social technology of happening events.

In PR activities, surveys are a valuable information resource of importance on a managerial level. In addition, they outline a picture of three key components: past, present and future. In other words, they can relate to past events and lead to causal links that help illuminate the current situation and outline trends. Specific surveys can be planned and implemented to meet the needs of the organization as well as the needs of public management – this depends on the field of realization of the PR specialist. Above all, however, research stems from the current state of change and processes in the society. The latter is an uncontrollable factor that can become an

asset for an organization if it is known, predictable and, to a certain extent, guided – this is achieved with knowledge systematized by research.

In their activity, a PR specialist can use the research in several areas that are related to their specific roles and functions in the organization:

- (1) Synchronizing short-term and long-term organizational goals with public expectations – the PR specialist transforms the “voice of the community” into their inner conscience and transforms it into an alarm system that guides the organization’s activity. Regular research or secondary data analysis is needed to adjust the organizational clock to the dynamics of public expectations.
- (2) Analysis of the situation – a research database can be used to define the starting position. This is important to further outline the path and fix the endpoint that the PR specialist wants to reach.
- (3) Identification of the organization’s communication needs and preparation of programs and plans – when the PR specialist refers to data and factual circumstances, they would more reasonably present to the management their proposal for a future campaign and effectiveness of the results.
- (4) Measuring the results of communication campaigns and undertaking corrective actions – studying the dynamics in the attitudes and opinions of key audiences before, during and after the activities within the campaign. Research data supports the flexible approach of the PR specialist.
- (5) Preparation of analytical reports which may also contain targeted recommendations and guidelines for improving the communication policy of the organization and its effect on internal and external audiences.
- (6) Archiving evidence from monitoring the media environment through which access is made to key audiences in the PR activity – maintenance and enrichment of this archive can be achieved through the techniques of press clipping and media monitoring. Accumulation of information enriches the organization’s “memory” and can always be beneficial to its future work – for example, when the retrospective analysis is made by rethinking past events, achievements, and facts that are reflected in the media and made publicly available.
- (7) Knowledge of the internal organizational environment through its research – the subject of this study can be the internal communication and the organizational climate, the human resources motivation, the crisis factors in individual units or the organization as a whole.

The role of measurement and media analyses in the communication sphere was a focus in a survey of PR News and Public Relay in November 2017. One of the key questions in this survey is about the decision-making process and the use of data. A majority of respondents at the level of directors (74%) agreed that data quality is not always reliable. “72% of VP-level and above communicators said they have good data only sometimes, but the quality is not consistently reliable. Only 25% of respondents in this group said they are always prepared with accurate data they can trust” (Goldstein, 2017). The survey also shows the tendency that professional communicators spent more time in 2017 on media analysis and intelligence than in 2016.

The professional PR activity is increasingly associated with the use of data as a powerful tool. In this respect, Keyana Corliss emphasizes that data is critical to planning future communications endeavors (Corliss, 2017). Kevin McCann defends the same statement: “The evolution of modern PR tracks the evolution of the internet. As technology gives us more data about everything related to our publics, PR must be there to understand it in real time, and act on it” (Tisch, 2018). In conclusion, PR technology has to be more data-driven.

PR specialists in Bulgaria plan and conduct research on specific topics related to their professional commitment to topical issues of society. An example in this respect is the study dedicated to young Bulgarians and the communication of charity (Christova, 2017). A total of 895 Bulgarian students from the 12th grade were interviewed on a sample basis. Evelina Christova – a researcher – points out the trend towards enhancing the usability of online communication channels and at the same time reduction in the reading of a paper source. However, according to the quoted study, communication about charity is the most important personal contact – the respondents say they learn about a particular campaign through face-to-face communication. There is also a negative trend on charity: young people show a great deal of skepticism about the motives and the end result of charity.

There has been a positive tendency in recent years to study PR practice itself in Bulgaria. A good example in this respect is the study on the topic of “PR specialists and journalists as professional communicators (2010-2016)” (Zlateva & Spasov, 2016). It is a logical continuation of the European study “Professional Communicators (2008-2010)” with authors and initiators Roland Burkart and Jürgen Grimm of Vienna University, Austria. In the second Bulgarian study, conducted with the support of the Bulgarian Public Relations Society, 299 professional communicators participated, of which: 234 were PR specialists and 65 were journalists. The questionnaire focused on the strategic handling of information and the evaluation of individual activities in relation to information exchange between PR specialists and the public. The assessment is made by experts through a six-tier scale, ranging from “totally denying” to “totally accepting” a specific statement. The processed results from the issue of the strategic information handling indicate that the majority of professional communicators accept (36.57%) or fully accept (35.82%) the thesis that through consistent and complete transparency an organization can have a lasting success. Targeting the flow of information on time and in the right direction is of decisive significance to the effectiveness of the PR activity. “The research has been providing the base of preparation for the development of PR strategies and campaigns ...This is and a mandatory element takes its stand on accomplish a control and evaluate to the effectiveness of communication policy” (Stefanova, 2010: 111).

4. Social networks as a research medium in the PR activity

The research in PR activities is related to the practice of social empirical research. It is not by chance, though, that Svetlana Saykova (Saykova, 2015) stresses that the emergence of different social networks has a progressive influence on the intensity of the exchange of information between the participants. This is also a prerequisite for new opportunities in organizing, summarizing and analyzing information produced in social networks. The researcher also points out the accelerated development of a new direction of social empirical research, which can also be called a new social technology – the so called Groundswell. For this concept, there is still no commonly accepted definition, but its specific content is a fact. Saykova briefly links it to “enhanced information exchange between participants in the social networks of the Internet” (Saykova, 2015). In the book *Groundswell: Winning in a World Transformed by Social Technologies*, the authors also describe this phenomenon as follows: “...a social trend in which people use technology to get the things they need instead of companies” (DiStaso & McCorkindale, 2012: 76). Obviously, the process of mutual sharing of valuable information between participants in the social networking process is important here. The nature of this information can be different, specific, and it depends on the interests of the communicators – economic, social, political, etc.

Social networks focus on the attention and active participation of individuals with similar interests and needs for information exchange. Such focusing in itself can be seen as a natural filter of the people and problems under research. This from a scientific point of view is rather related to limiting the scope of the empirical study. In terms of PR practice, however, it may be beneficial, as blitz surveys or pilot studies that are not characterized by representativeness

receive a fertile soil in the face of social networks. In this connection, the cases of consolidation of the mass interest are first and foremost through the social networks due to extraordinary or significant social events in the Bulgarian society. There are many examples in this regard related to a variety of problems. For example, silent vigils in large cities in Bulgaria in memory of the murdered journalist Viktoria Marinova, organized in October 2018. The power of social networks is not only in bringing people together about a cause or idea, but also expressing a civic position that leads to concrete actions by the authorities. In 2012, a group of citizens was organized through Facebook, which, with its real protest actions, blocked the center of Sofia for several days and provoked a veto of the President on legal amendments aiming at creating relaxed conditions for investors in the construction of tourist facilities in the Bulgarian mountains.

One of the necessary conditions for the success of a communication campaign is the knowledge of the audience, of its expectations, needs and desires and, accordingly, the formation of relevant messages in the public space. Social networks provide statistics that can serve to better define the audience profile. Through this information, it is possible to target in terms of geography, consumer behavior, interests, demography and even place of work. Typical for social networking users is that they are open, they show in the online environment who they are, what they like, what their favorite people and activities are, what they think about them, etc. This makes it possible to refine the audience to which the communication message is addressed. The use of these data allows building an image of the organization that meets the expectations of the audience and the goals set in the strategy for its development.

Online communication provides real-time feedback and maintains direct contact with the public, which is an important component for assessing the effectiveness of communication activities. While traditional media communication uses different media channels, communication with the social networking mediator does not exist; the PR specialist directly transmits the messages to the audience. This provides an opportunity to create feedback through the exploration of the cognitive or emotional user responses.

According to the large-scale European communication monitor 2018 (Verčič, Moreno & Verhoeven, 2018), one of the top 3 strategic issues in the field of communication management is coping with digital evolution and the social network, 36.8% of the surveyed are around this assertion. As a challenge to professional communicators, the speed of information flow and volume is also outlined – 32%, as well as the use of large databases – 22.8%. These future trends, which the monitoring outlines, should signal to PR specialists that it is necessary to consider channeling the capabilities of social networks as a communication channel on the one hand and on the other hand to use as a research environment.

A recent survey of Bulgarian practice specifically related to the use of social networks as an information gathering environment was conducted on the basis of the country's presidential elections in 2016. The purpose of the study was to determine whether candidates used their Facebook profile as an online communication tool and political discussion with the electorate. The conclusions highlight the tendency for the posts in the presidential candidates' profiles to be subject to a strict "storyline"; to contain opinions and views on current political life events. The practice is to use social networks to share text, photo, or video content that reflect voter meetings, TV shows, interviews, or other public appearances (Angelova & Hristova, 2018).

In today's information society, many other professional activities, as well as communications, are based on data. According to Keyana Corliss, "As the profession becomes more data-driven, it becomes clearer that holistic data is better than siloed data... It's an amazing tool for PR professionals when used right. Still, we have to do a better job understanding our data. And that doesn't just mean number crunching. As with anything, the human factor makes a difference" (Corliss, 2017). Information plays an important role in modern society and is its most

valuable resource, but the dataset itself cannot solve problems, what is significant is the context of information, setting up data interconnections and analysis on key issues.

The rapid development of mass media, unlimited possibilities for content creation, time and geographical non-limitations in the ways of disseminating and obtaining information provided by information and communication technologies give new opportunities and fields for the realization of a number of professional activities.

5. Conclusion

PR as a communication activity is heavily influenced by the dynamics of social processes and global communication, which generates an instantaneous flow and information exchange, creates and reflects a new and different culture. For the effective work of the PR specialist, feedback and analysis of the information obtained from it are essential. Interactive cooperation through network media and communication through them leads to building and expanding social relationships in society that have their own specificities.

The role of research in the PR sphere is indisputable and is reinforced by the value of the information resource it provides. This requires an organization to focus on daily content tracking that reaches key audiences and the general public. On the other hand, information from research already conducted in a specific field should be sought and subjected to a secondary analysis with the clear idea that they may not coincide fully with organizational research needs, but they are still a guiding base.

PR social networking research can optimize processes by identifying the organization's goals toward specific online audiences; developing short-term and long-term online communication programs, and measuring their impact.

The importance of research in the work of a PR specialist is mainly related to the perception they give, to the medium, the problems and possible solutions, future prospects and opportunities for development. "Data-driven PR is a whole new breed of public relations... Data-driven PR gives you the ability to base your actions on solid research and have real results you can report" (Data driven PR, n.d.). This is the basis of professional communication actions in the online environment and a prerequisite for better results.

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Semantic Shifts in the Sphere of Evaluative Units

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Abstract

The purpose of the research is to trace some semantic processes occurring in the sphere of evaluative units – lexemes with “good” or “bad” element of meaning. The article is aimed at proving that evaluative units display a semantic shift from more concrete to more abstract meaning. Evaluative lexemes are known to include a denotative (more concrete) seme and an evaluative (abstract) seme. In the process of usage, the denotative seme is suppressed and the lexeme acquires purely evaluative meaning. In the process of “name calling”, “bad” words lose their denotative element and become pure invectives. The denotative seme may not even be known to the speaker. The loss of denotative meaning may occur in the process of word borrowing. Latin “paganus” – a rural dweller – came to mean “pagan” in European languages and the word “поганый” in Russian means just “bad”.

Keywords: evaluative, pejorative, semantic shifts, denotative.

1. Introduction

The article is aimed at tracing semantic tendencies operating in the sphere of pejorative evaluative lexemes – that is lexemes including an evaluative element of meaning. An evaluative lexeme may be purely evaluative – that is, bear no other meaning except evaluation. Such adjectives as English “good” and “bad” or Russian “хороший”, “плохой” may serve as examples. Most evaluative lexemes, however, bear both descriptive and evaluative meaning (Вольф, 28-31).

For example, the adjectives denoting temperature (cold, hot, warm, cool) combine evaluative and descriptive meanings: “warm” and “cool” seem to bear ameliorative meaning, whereas “hot” and “cold” are pejorative.

It has been noted that evaluative meanings are contextually dependent, the same lexeme used as an ameliorative or pejorative nomination (Stojanović 2015; Земскова, 1991).

Semantic change was explored in the aspect of grammaticalization (Traugott, 2017), but not concerning evaluative lexemes.

It is going to be proved that, in the course of semantic evolution, the descriptive component disappears, the lexeme becoming purely evaluative. It is a systemic process of transition from concrete to abstract meaning.

2. Method

The methods employed include linguistic description, lexical, grammatical, contextual and pragmatic analysis of the material. The contextual analysis is especially important. The idea of context, introduced into Russian linguistics as early as the 1960's (Амосова, 1963) helps to

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precisely identify the elements of the external text, reinforcing or suppressing the meaning of an individual lexeme. In the framework of the present study, contextual analysis helps to see how the evaluative component of a lexeme is created and reinforced by the context. Dictionary definitions have also been analyzed. Translation analysis has been used to analyze the meaning as understood by the translator.

- Lexemes containing an evaluative seme undergo a systemic semantic change.
- They initially have neutral meaning, but are sometimes accompanied by an evaluative seme.
- The evaluative meaning becomes dominant and the primary meaning is suppressed.
- The primary denotative element may disappear and is not recognized by language users
- In political discourse, this change is effected by means of allusion.

3. Results

The research shows that evaluative lexemes gradually lose their descriptive component and become purely evaluative. An originally neutral word acquires pejorative meaning; later, in the process of usage, the denotative component is lost and the word acquires purely evaluative meaning. The connection with the earlier denotative meaning is completely or partially lost. In political discourse, the connection between the primary meaning and its evaluating derivative is usually retained, the pejorative meaning created by means of allusion branding the target character or group by comparing them to a notorious character in the past.

4. Discussion

4.1 *The process of semantic evolution*

To illustrate the way semantic shifts occur, let's consider the following examples:

1. He put a hand on Bran's shoulder, and Bran looked over at his bastard brother (Martin).
2. Yes, said Monks, scowling at the trembling boy: the beating of whose heart he might have heard. 'That is the bastard child'. 'The term you use', said Mr. Brownlow, sternly, 'is a reproach to those long since passed beyond the feeble censure of the world. It reflects disgrace on no one living, except you who use it. Let that pass. He was born in this town' (Dickens: 295).
3. Some of these managers are Bullies: Controlling, picky and petty. Some are Backstabbers: Taking credit for your work and undermining you at every turn. And others are just plain Bastards: Mean, vindictive, conniving. (Survivor's guide)
4. I seem to remember hitting that bastard Carlyon. Sorry, Lou, I apologize (Kaye: 571).

In (1) the word bastard has a neutral meaning "illegitimate son". In (2), however, the denotative nomination is accompanied by a pejorative element the existence of which is proved by the words "reproach" and "sternly" in Mr. Brownlow's answer. In (3) and (4) the word bears no reference to illegitimacy. In (3) the pejorative meaning is reinforced by the words "Mean, vindictive, conniving", bearing a distinct negative evaluative meaning. In (4) the denotative seme "illegitimate" would be impossible, Carlyon being a scion of an aristocratic family. The word in (4) needs no contextual reinforcement and its abusive meaning is obvious from the apology in the next sentence.

A similar process can be seen in the semantic evolution of the Russian word “ублюдок”, which initially meant a hybrid animal (Dal’s dictionary), and a human illegitimate son, and now is an obscene word with a purely abusive meaning, as is seen in (5):

5. Вы ублюдки и засранцы. You are bastards and assholes.

Such was a comment by a football fan to a team that lost a game. The pejorative meaning of the word is reinforced by the word засранец (asshole in the Google translation), which initially meant a person unable to control bowel movements, but is now an obscene word with purely abusive meaning.

Another Russian word which has lost its denotative meaning is “стерва” (originally meaning “carrion”, but now just meaning “bad female” (applied mostly to women). The loss of the descriptive component can be proved by a fact of translation. In Solzhenitsyn’s novel *In the first circle* there is a phrase:

6. Вот стервы, “Дукатом” душат. Буду министру жаловаться, клянусь.
(Солженицын)

is translated as

7. “The bastards – choking us with Dukats¹. I’m going to complain to the minister, I swear I am”. (Solzhenitsyn 1)

The use of the word “bastards” shows that the lexemes used in the original and in the translation have lost their descriptive meaning and are pure invectives. In another translation of the novel, however, a different word is used:

8. 'The swine, those Ducats are poison. I'll complain to the Minister, that's what I'll do. (Solzhenitsyn 2)

The word “swine” used by the translator shows that only the pejorative element is preserved in the translation the descriptive seme having been lost or neglected. It will be analyzed in more detail below.

The Russian material yields a number of lexemes displaying similar evolution. One of them is “гад” – originally an amphibian or a reptile, (Даль) which now just means “a repulsive male” (“гадина” for both genders).

The loss of the descriptive seme may be demonstrated by the facts of translation. Consider the recommended translations offered by the Internet translation “Reverso” site:

9. Эти гады в курсе, что мы детективы. *Those bastards* know that we’re detectives.
10. Эти гады тут всё охраняют! *These sons of bitches* are guarding the place!

The translations offered (“bastards” in (9) and “sons of bitches” in (10) show that the word “гад” has completely lost its descriptive element and is purely pejorative.

It’s interesting to note that in the Russian language there is another pejorative expression associated with reptiles: Russian “змея подкодная” (literally – an under log snake) means a treacherous woman, whereas the word “змея” is used in its zoological meaning “reptile”. This parallel shows that the semantic evolution is of systemic nature, sometimes going all the way, with the loss of the descriptive meaning (cf. “гад”), sometimes part of the way (cf. “змея”).

¹ Belomor Dukat is a brand of Russian papirosy cigarettes.

In English, a similar transformation of meaning is seen in the word “swine”, which originally meant “pig”, but now means “an extremely unpleasant or cruel man” (Macmillan English Dictionary). In the examples offered by the Cambridge English dictionary:

11. You [filthy](#) swine!
12. Her [ex-husband](#) [sounds](#) like an [absolute](#) swine.

The word “swine” referring to a human has obviously lost its “animal” seme in the context. The zoological meaning is suppressed by the evaluative element and, being archaic, may be said to have been lost. The use of the word in translation analyzed above (cf. example 8) confirms the point.

The Russian “свинья” (pig) on the other hand retains its zoological meaning; it is also used pejoratively, so the connection between the initial and pejorative meaning is obvious.

Sometimes there is a separation of meanings between synonyms, one acquiring a purely evaluative meaning, the other remaining descriptive. The Russian words “говно” and “навоз” may serve as an example. Both words mean cow dung, but “говно” has a purely pejorative meaning “bad”, whereas “навоз” is neutral, meaning “fertilizer”. A similar separation of meanings may be seen in the English words “shit” and “manure”, the first word being strongly evaluative, the second neutral.

It can be seen that pejorative nominations undergo a following transformation: their initial meaning is neutral, then an evaluative seme is added, which later supersedes the descriptive element making the lexeme purely evaluative.

4.2 *The origin of pejorative nominations*

Neutral lexemes underlying pejorative nominations of people may be:

- a) Geographical, denoting a place the person came from. Russian “шпана” – (hooligans) initially meant “coming from Spain”; Russian “жлоб” (a stupid and greedy person) comes from a Byelorussian town of Zhlobin (Жлобин); Latin “Brutus” (uncouth, stupid) is derived from Bruttium – a region in southern Italy. An illustrative example of the process of attaching a pejorative meaning to a geographical name is the following:
 13. “Them goddamn **Okies** got no sense and no feeling. They ain’t human. A human being wouldn’t live like they do. A human being couldn’t stand it to be so dirty and miserable. They ain’t a hell of a lot better than gorillas” [Steinbeck: 156].

The pejorative meaning of “Okies” is obvious from the context. Okies are residents of the state of Oklahoma, who, during the Great Depression, moved en masse to California, depriving the local residents of their jobs.

In the Uzbek language, one of the most abusive words is “samara”. Samara is a city on the river Volga. The word is believed to have appeared in 1921-22, when, during the famine in the Volga region, crowds of starving refugees flooded Central Asia. To the local residents they seemed like a pest, hence the appearance of the invective². “Georgaphic” pejoratives are xenonyms, branding the target as an alien (Беззювич, 2006)

- b) The derogatory meaning may originate on the basis of the type of settlement. Latin “paganus” (village dweller) became English “pagan” and Russian and

² The author heard about this word from her grandmother who was born and lived in Central Asia.

Ukrainian “поганый” (bad). In Russian the derogatory meaning appeared via the seme of “foreignness”, the word being a xenonym in the medieval Russian. Other lexemes associating pejorative meaning with the idea of a village are English “villain”, “boor”, Russian “деревенщина”. Village dwellers are often spoken about derogatively, whereas “town” gives rise to ameliorative nominations (urbane, polite).

- c) Pejorative nominations may have historical origins. Such words as “barbarian”, “barbarism”, and “vandal”, “vandalism” (Russian “варвар”, “варварский”, “вандал”), in everyday speech have lost their historical meanings of a “non Roman” and “a member of a Germanic tribe”; the first word means “cruel and uncivilized behavior”, the second – “a person who intentionally damages property”. It is worth noting, that some dictionaries don’t include the historical meanings in their definitions.
- d) Social status. The Russian “подлый” (mean) originally meant a tax-paying peasant; English “tyrant” and “despot” like Russian “тиран” and “деспот”, referred to ancient rulers.
- e) Pejorative names may also be based on the names of animals. The evolution of the word “гад” and the usage of “змея” was analyzed above.

This list of sources is far from exhaustive, but the tendency of a neutral nomination becoming evaluative and losing (partially or completely) its descriptive meaning is more or less clear.

4.3 *Pejorative nominations in confrontational political discourse*

4.3.1 *Real precedent names*

In political discourse, the pejorative meaning is created via the mechanism of allusion. Allusion is understood as a statement that refers to something in an indirect way. Political allusion is employed to denigrate a political opponent by referring to a notorious character or a notorious situation in the past. As the epitome of evil in the current political world is the German Nazism (fascism), allusions to fascism are frequent in political conflict. During the 2008 conflict between Russia and Georgia, the Georgian president Mikheil Saakashvili was referred to as “fuhrer” in the Russian media.

- 14. Может быть, ...жители Тбилиси наконец-то задумаются о том, к какой «победе» ведет их бесноватый фюрер Саакашвили. Perhaps ... the Tbilisi residents will become aware as to what sort of victory their frenzied fuhrer is preparing for them. (Source: <http://cominf.org/en/node/1166475909>)

The phrase “бесноватый фюрер” (mad fuhrer) alludes directly to Adolf Hitler, and thereby denigrates the Georgian president.

The same allusion is used to refer to President Putin by his political opponents:

- 15. The Fourth Reich: Fuhrer Putin is ready for war for “Russian world”, 19 March 2014. (Source: <https://www.unian.info/politics/898036-the-fourth-reich-fuhrer-putin-is-ready-for-war-for-russian-world.html>)

Neither Mr. Saakashvili, nor President Putin are guilty of the crimes committed by Adolf Hitler’s regime, but the allusion insults them by hinting at their allegedly undemocratic and aggressive policy.

Precedent names used in allusions sometimes undergo semantic evolution similar to that described in (4.1.). They lose part of their lexical meaning, strengthening the pejorative component:

16. “Майданный” геноцид украинцев (Source: Сегодня.ru, 22.03.2014). A “majdan” genocide of Ukrainians.
17. “Майданный премьер” Яценюк (Source: Politforums.ru, 22.03.2014). “Majdan Prime minister” Yatsenyuk.
18. Майдан и Майданек – случайно ли сходство названий. Majdan and Majdanek – is the similarity of names accidental? (Source: <http://www.liveinternet.ru/users/2851019/post313871559/page1>)
19. Любая попытка повторить майданный шабаш в Москве получит гражданский отпор! (A rally resolution, March 15 2014). Any attempt to repeat a majdan riot in Moscow will be repelled. Source: <https://eot.su/tags/spetsistoriya?page=3>

The noun “майдан” (originally the central square in Ukrainian towns) came into Russian political discourse early in 2014, with civil protests in Ukraine, which were staged on Kiev central square (Majdan nezalezhnosti).

In (16) the adjective “Майданный” refers to the events which occurred on the majdan; the meaning is direct, but the pejorative seme is created by the word “геноцид” (genocide); in (17) the adjective hints at the illegitimacy of the Ukrainian prime minister; in (18) a direct allusion to fascism can be seen: Majdanek is a notorious concentration and extermination camp built and operated by the Nazis in occupied Poland.

In (19), “майданный шабаш” (maidan coven) has lost its geographical connection and just means a riotous protest. So the loss of the primary lexical meaning is obvious.

Another lexeme which has lost its original meaning is the word “ретто”. Originally, ghetto was an island in Venice where the Jewish community lived. Later, this was the name of Jewish quarters in Eastern Europe. During the Holocaust, “ретто” came to mean a town quarter in Eastern Europe where Jews were forcibly confined prior to extermination, the word acquiring a strong negative connotation.

In modern Russian, however, the historical association (at least with the island in Venice) is lost and the word means – “a neighborhood with poor infrastructure conditions”.

20. Это уже не просто “асфальтовые джунгли”. Такие массивы даже стали называть *гетто*. *These are not just “asphalt jungle”. Such neighborhoods came to be called ghetto.* (Source: Гетто XXI века – Факультет финансов и банковского дела РАНХиГС <https://ffb.ranepa.ru/o-fakultete/blog-ekspertov/getto-xxi-veka>)
21. Огромные микрорайоны ... растут вокруг города как плесень, разрушая городскую инфраструктуру. Уже сейчас ясно, что это будущие гетто. Huge developments... are growing around the city like mildew, destroying the urban infrastructure. It is clear that they are future ghettos.

Source: <https://ru-ru.facebook.com/varlamov/posts/1426128714108533>.

The examples show that the word “ретто” bears no reference to the island in Venice, nor does it refer to the Holocaust reality. The word just means a bad neighborhood with no parks, few schools and kindergartens and inadequate transportation system. It should be noted that people move to these new districts voluntarily, attracted by spacious and relatively cheap flats. Judging by the usage in (20) and (21), the authors don’t seem to know much about the conditions in real Nazi-operated ghettos.

In English, the word “ghetto” came to mean a neighborhood where ethnic minorities live. It may or may not contain a pejorative element.

22. American ghettos ... are communities and neighborhoods where government has not only concentrated a minority but established barriers to its exit. (Source: https://en.wikipedia.org/wiki/American_Ghettos)

It can be seen that the evolution of the word “ghetto” in English and “ретто” in Russian is similar.

Another example of a precedent situation is the Tartar invasion into Rus in the 13th century. Batu Khan’s armies (called hordes) invaded and occupied Kievan Rus and threatened Europe. In the modern discourse, the Russian word “орда” (horde) is a symbol of uncivilized aggression:

23. Гитлеровские орды рвались к Москве, имея задание стереть ее с лица земли. Hitler’s hordes were striving to reach Moscow; they were ordered to raze it to the ground. (Борис Полевой)

In Nazi propaganda, we see “slavische Horden” as a symbol of barbarism:

24. Die Russen galten in der Kriegpropaganda als Untermenschen und Slawische Horden In military propaganda, the Russians were described as subhuman and “Slavic hordes”. (Source: Petra Burghardt Mehr Geschichten von drüben) (Source: <https://books.google.ru/books?id=QbEcAQAAQBAJ&pg=PA79&dq=Slawische+Horden&hl=ru&sa=X&ved=oahUKEwifsMig-rPiAhV65KYKHQ6UA6MQ6AEISzAF#v=onepage&q=Slawische%20Horden&f=false>)

There are other precedent words in modern discourse, referring to recent or well remembered historical events: “blitzkrieg”, the Final Solution (Nazi Germany); the “1937” referring to Stalin purges in the Soviet Union; “witch hunt”, referring to witch trials held in Salem, and meaning persecutions of dissidents.

4.3.2 Fictional precedent phenomena

Precedent phenomena in modern discourse can be fictional as well as real. Well known books of fiction, folklore or poetry may precedent texts for allusions.

When George Orwell’s *1984* appeared in 1948, it became a precedent text for numerous allusions as a symbol of a totalitarian society. See the examples:

25. Bush creates Orwellian society. (Source: Mathew Brody ‘Minnesota Daily’, 27.09.2002)
26. The Orwellian state of Sudan. (Source: [The Economist \(US\)](#), 24.06.1995)
27. The Big Brothers of the 1940s saw children as tools of moral blackmail and social control (Source: Frank Furedi Turning children into Orwellian eco-spies EWR Online, 18 Dec 2009)

Such phrases as “Big Brother”, “the ministry of truth”, “newspeak” and the adjective “Orwellian” have become political labels for totalitarian societies.

There is a book by a Swiss author [Christian Kracht](#), *The Ministry of Truth*, describing North Korea.

The frequency of “Orwellian” allusions in discourse is illustrated by the fact that the word “Orwellian” yielded 4,210,000 answers in the Google search, the phrase “the Ministry of Truth” yielding 3,610,000 answers.

It should be noted that if in general speech the source of a pejorative nomination may be forgotten, for a political allusion to be effective, the precedent name must be known to the speech community.

5. Conclusion

The research described above makes it possible to draw the following conclusions:

- a) The semantic evolution evaluative lexemes undergo is a systemic diachronic process.
- b) Evaluative units appear in the language as neutral lexemes. Once an evaluative component is attached to them, the process of semantic evolution begins, the evaluative seme superseding the denotative meaning.
- c) Initially, the evaluative element is contextually dependent, appearing along with other evaluative indicators in the context.
- d) In the process of usage, the evaluative meaning suppresses the initial denotative element, the lexeme becoming purely evaluative. The evaluative element, initially pragmatic and context-dependent, becomes contextually independent.
- e) The process of the evaluative meaning suppressing the descriptive meaning may go through several languages by means of lexical borrowing. Cf. Latin “paganus” and Russian “поганый”.
- f) In political discourse, the change of meaning is effected via the mechanism of allusion – pejorative nomination is created by comparing a person or a political move to a notorious character or a situation in the past.
- g) In ordinary speech, the initial descriptive meaning may be forgotten, and the word functions as an evaluative unit. In political speech, however, the precedent of the allusion must be remembered by the audience, otherwise the allusion does not work.

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Social Inclusion Based on Non-Formal Education

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Abstract

Social inclusion is a process of assisting the full participation of vulnerable groups of people in the social and economic life of society. It is the unconditional right of every person. The practices of social work are aimed at providing conditions for such inclusion. The purpose of this article is to analyze and investigate the impact of non-formal learning activities on the social inclusion of children and young people at risk of poverty and social exclusion. The research group is a contingent of the International Youth Center in Stara Zagora, Bulgaria. The survey covers the period 2014-2017. The basis of the analysis is an empirical study of the “Social Inclusion Index”, which is seen as a set of activities, based on the implementation of inclusive practices, the introduction of inclusive policies and the formation of inclusive values.

Keywords: social inclusion, non-formal education, vulnerable groups, index.

1. Introduction

In a situation of growing economic, political and social insecurity, looking for different forms and mechanisms for social inclusion of young people is not only very difficult, but also very important. The relevance of the issues, related to the topic is generally recognized at both national and international level, and is a challenge to any power that implements targeted policies on the social and educational system. Uniform actions to reduce the poverty of the old continent and to help build a knowledge-based economy, innovation and sustainable development are enshrined in the Europe 2020 Strategy, which envisages targeted measures by countries to reduce the number of people at risk of poverty and social exclusion in the European Union by 20 million by 2020. To achieve this goal, the European Platform against poverty and social exclusion was launched in 2010. The main aim is through economic, social cohesion and territorial cohesion, in order to provide conditions and prerequisites for a decent and meaningful life, to raise public awareness of the problems, leading to recognition of the rights of people experiencing poverty and social exclusion, which will be summarized in the text as vulnerable groups. Responding to the need to implement an effective support strategy, non-formal education and activities based on it are needed. It enhances employability and personal development as a preventive model against social exclusion and social passivity of young people.

Different and debates are the definitions of the multi-aspect phenomenon “social inclusion”. It is inherently opposed to exclusion and is addressing a number of problems that are at the heart of the term “social exclusion”. Social exclusion in turn is associated with poverty and is a postmodern definitive sequel (Sizova, 2007). The problem of poverty and social exclusion is particularly sensitive.

The term “social exclusion” that occurs during the study of poverty in processes such as marginalization and deprivation provokes the discussion: is it possible the group of “marginalized and excluded” to be seen as the subject of the actual mainstream integration processes of society, or they are only the first subjects of special policy, management and control of power in their own deprivation. In the modern concept of the European Union, “Social inclusion is a process that provides people at risk of poverty and social exclusion with the opportunities and resources needed to complete their participation in economic, social and cultural life and to enjoy the standard of living and well-being considered normal in the society in which they live. This process guarantees them greater involvement in the decision-making process that affects their lives and greater access to fundamental human rights” (2004 General Report on Social Inclusion, adopted by the European Commission). *In this sense, the authors of the article embrace social inclusion as a process of creating conditions for equality and equal opportunities among vulnerable groups of people to facilitate their full participation in the social and economic life of society.* It is a leading value of modern times, contributing to the full social, educational and economic development of the citizens. Looking at inclusion as a leading value in today's democratic society, we assume that it is at the same time a fundamental term for the social model whose main idea is to accept difference as a value and resource instead of an obstacle and a deficit. (Mladenov, 2009)

Regardless of the continuing tradition in the Bulgarian society for social support of certain strata of the population, social work in the dimensions of the international standards for this profession can only be mentioned after 1989 (Vlaeva, 2018). Today, creating conditions for full participation in social and economic life and helping the personal development of young people from vulnerable groups is realized through many different mechanisms. In the search for successful models and forms to achieve inclusion, activities based on non-formal education are highlighted.

In its essence, non-formal education has a broad concept and practice, and engages with experience of socio-economic inclusion and fostering the direct involvement of those involved in the process. *It is an organized, systematic, educational activity carried out outside the formal education system to provide selected types of training for different groups of adults and children* (Coombs & Ahmed, 1974).

This article is part of a larger study according to which informal learning activities create a prerequisite for achieving social inclusion.

The choice of subject is provoked by the practice of social work, which puts ethics and values at the heart of its practice. The subject of analysis is community building, the establishment of inclusive values and their impact on the process of social inclusion through informal educational activities. For the purposes of the article, the two elements (values and community building) will be summarized with the term “Inclusive cultures”. In its history, the mission of social work has found justification and sense above all in what is fair and unfair, and from collective beliefs about rights and values in the social (K. Benkova, *Ethics of Social Work*, Stara Zagora, 2013). Social work with young people (youth work) aimed at effective social inclusion is driven by building common values that create a moral and ethical framework for private and public action. *Inclusive cultures, the constituent parts of which are community building and the establishment of inclusive values, are at the heart of social inclusion.*

2. Methods

The subject of analysis in this article is community building and the establishment of inclusive values and their impact on the process of social inclusion through informal educational activities. In the course of the survey, we assume that informal learning activities contribute to the

realization of social inclusion. As its main elements, we consider the creation of inclusive cultures, the development of inclusive policies and the introduction of inclusive practices. For the implementation of the empirical study, the methodology “Inclusion Index – Training Development and School Participation” was used (published by the Center for Inclusive Studies Education (CSIE) adapted to the needs and objectives of the study.

The Inclusion Index Measurement Toolkit is a resource to support the inclusive development of educational institutions. It proposes to institutions supporting a process of self-assessment and development based on the views of all stakeholders. The index includes a detailed overview of how barriers to learning and participation can be overcome by each learner. Diagnosis is a collection of methods and ways to collect, analyze, and process information related to achieving inclusion in education. It was developed in England by a team of specialists and was approved in various schools from 1997 to 1999. After its piloting, in April 2000, the Ministry of Education issued and distributed it free of charge to all schools in England and among others interested organizations in the field of employment and health. English version versions are used in Australia, Canada, South Africa and the United States. Arabic, Chinese (Hong Kong), Finnish, French, German, Hindi, Hungarian, Maltese, Norwegian, Portuguese, Romanian, Spanish, and Swedish are available. In Bulgaria, the Index has been officially translated and implemented by the Center for Inclusive Education, within the framework of the Social Inclusive Europe project and implemented in a total of 36 schools. For the purpose of this study, the Inclusion Index is adapted and used in three main dimensions relevant to:

- The creation of *inclusive types of culture* whose constituent parts are community building and the establishment of inclusive values;
- Preparing *inclusive policies* covering the development of education for all and organizing support for diversity;
- Developing *inclusive practices* based on the organization of learning.

(Inclusion Guide on Inclusive Process Management at School, Tony Bout and Mel Aynsow, 2000, UK)

The subject of this study is the International Youth Center in Stara Zagora, working with children and young people from vulnerable groups aged 15-29. The subject of the study is the informal educational activities and their influence on the realization of the social inclusion of children and young people from vulnerable groups.

The empirical study was carried out on the territory of the International Youth Center – Stara Zagora. The establishment and operation of the “International youth center for work with children and young people at risk” in Stara Zagora aims to increase personal development and promote the social inclusion of young people. The activities in the center are based on non-formal education and respond to the interests and needs of young people. The study analyzes the applied models of non-formal education regarding the social inclusion of children and young people from vulnerable groups presented as a result of a survey among the contingent of the International Youth Center of Stara Zagora Municipality.

3. Results

3.1 Sociodemographic characteristic of the contingent

This article presents the results of the study in a section on cultures and the importance of community building and the establishment of inclusive values for the realization of social inclusion. Participants in the survey are 150 young people and parents engaged directly or indirectly in the Center’s activities, and the selection of this group is related to:

- (1) Participation in the activities organized at the International Youth Center;
- (2) Commitment to the objectives, structure and operation of the center;
- (3) Promoting the mission of the center.

The study has subjective and objective constraints related to the refusal of part of young people to participate in the study. Data on age in the categories: parents, young people aged 15-18, youth aged 19-29 and another age group not listed in the above are presented and analyzed. The gender and the social status of the contingent have been characterized, relative to the employment of the respondents. For the purposes of the survey, they are presented in four groups: learners, working, unemployed and those of the target group who neither study nor work (NEET's) at the time of the survey.

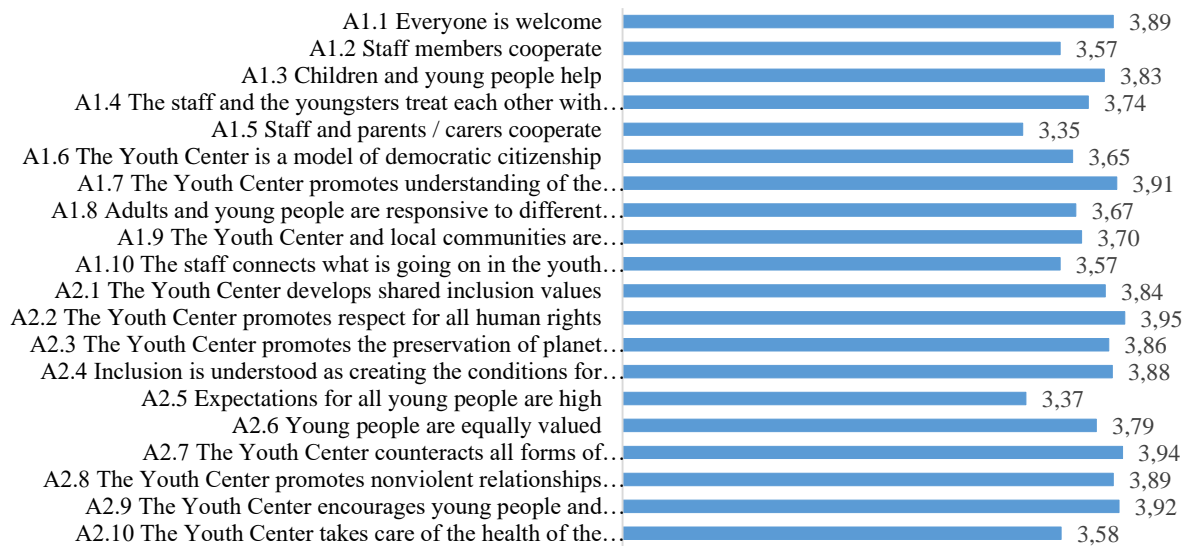
The summary of these data is as follows: The survey subject is over 15 years of age, with males between 19 and 29 being predominant. Most of the students surveyed fall into the group of students - 33.33% of the total number of respondents, followed by the NEET's group (do not study, do not work and do not study), which make up 26.7% of the contingent. The working and unemployed respondents are as follows: 24.00% and 16.00%. Regarding the social status of respondents, the finding is that the highest number of students is 33.3% of those surveyed, followed by the NEET's (do not work, do not study or do not train), whose representatives are 40 or 26.7%, the employed – 24.0%, the unemployed – 16.0%. *The large number of representatives of the group of socially active people involved in the activities of the International Youth Center proves that non-formal education is becoming increasingly important in expanding opportunities for young people and enriching their potential. This form of education is an equal partner of educational and social institutions in the implementation of social inclusion processes.* By age, the surveyed group is most active in the range of 19 to 29 years - 67 of the respondents or 44.7% of all. The youngsters aged between 15 and 18 are 52, which is 34.7% of the total. Parents involved in youth center activities are 14.7% and 6% are those who enter another (older or smaller) age category. *In view of the heterogeneous ethnic composition of visitors to the center, we emphasize the value of parent involvement in the activities, the activity and the interest they demonstrate.* Activating parents and involving them in activities contributes to the effectiveness of the education process. The practice of the youth center, and in particular mediators, shows that trust in parents is key to attracting and retaining youth in the Center's activities. The involvement of mediators in the Roma ethos offers the opportunity to promote the good example among this community and to multiply the idea of active young people to be part of a strong and united society in which ethnic diversity is viewed as a cultural asset. The created environment of continuity stimulates young people and their parents to overcome gender differences, based on gender, ethnicity and social status.

3.2 Analysis of the results of the study

In view of the focus of this article, the analysis presents the results of the average values of the indicators relevant to the creation of inclusion cultures. By analyzing the average values of the individual indicators and their distribution by socio-demographic indicators, it is monitored to create inclusive cultures through the activities of the youth center.

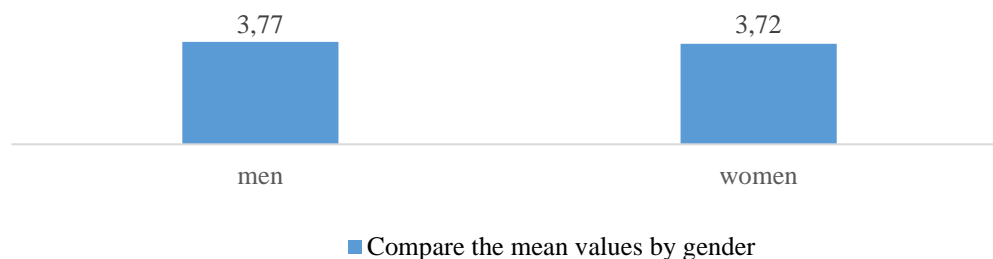
Analyzing the average values of the dimension related to the creation of inclusive types of culture and comparing the significance of the component sections will trace the inclusion of cultures through the activities of the youth center and, if this assertion is confirmed, it will be proved that the creation of inclusive cultures promotes social inclusion based on informal learning activities.

In the sense of the methodology used, the creation of inclusive cultures is formed by two basic elements relevant to community building in the youth center and the establishment of inclusive values. Their presence is a prerequisite for the practical implementation of social inclusion of vulnerable groups in the youth center. The first diagram shows the averaged values of the results of the conducted survey, where for each statement the respondents respond with a degree of agreement from 0 to 4 where 4 is “full consent” 3 - “both consent and disagreement” 2 – “disagreement” and 1 – needs more information “or is not aware of the details of the statement made”.



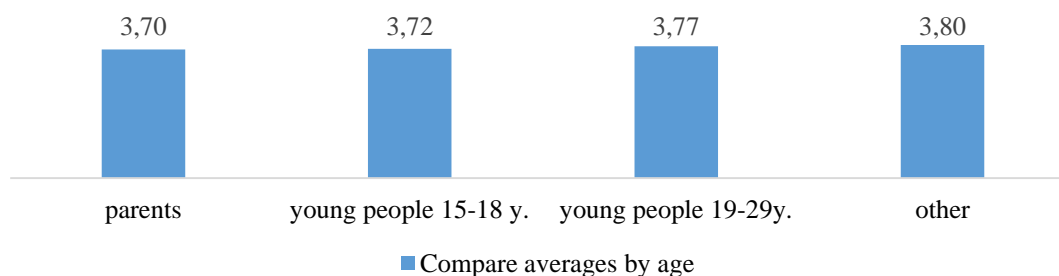
Graph 1. Comparing the average dimensions of dimension “Creating Inclusive Cultures”

The high levels of all indicators are a prerequisite for concluding that the youth center is identified by the contingent as a tolerant and secure place encouraging multicultural participation in which young people are supported. Positive but relatively low are the levels of satisfaction of indicators relevant to staff-parent cooperation and expectations of success for all young people. *The development of positive and supportive relationships between the parents and the youth center team is crucial for the social inclusion of young people. Considering the contingent profile, building trust in the organization by the family environment is a prerequisite to minimizing parental anxiety and affirming the feeling that the youth center is a safe place for their children. Working with parents is an opportunity for their direct engagement and inclusion in the Center's activities – a condition of great importance for maintaining and strengthening family ties and relationships. Low values are observed in the indicator related to expectations for young people. Underestimating the opportunities of young people is a prerequisite for their demotivation and social apathy. The efforts of the Youth Center team should aim to support and stimulate all young people regardless of their gender, age, social status, ethnicity and religion.* Creating Inclusive Crops requires a drive to raise all the components of the Community Building and Inclusion of Inclusive Cultures sections - Efforts in practice should focus on poorer values.



Graph 2. Average section values A1 (Community Building) and A2 (Introduction of Inclusive Values) by sex

The analysis of the average values of the “Building a community” and “Entering values” sections by gender indicator indicate that the levels of agreement with the proposed claims are equal for men and women. Regarding the practice, data show that gender does not influence respondents' views on the presence of inclusive communities and values. *Regardless of the socio-demographic characteristics and differences in the total number of men and women, both genders express a positive opinion on building a tolerant and inclusive community in the youth center.*



Graph 3. Average section values A1 (Community Building) and A2 (Entering Inclusion Values) by Age Indicator

Serious differences are not observed when comparing the averages of the age divisions – the levels of agreement are high in all groups surveyed and are high and suggest satisfaction with the introduction of inclusion cultures among youth groups. *It is clear from the diagram that parents' levels are lower. The results are due to the fact that a large part of the young people's families are not sufficiently involved in the training process in the youth center. Once again, the need for active inclusion of parents, which will have the opportunity to strengthen family relationships and engagement with the interests of their children, will be highlighted. On the other hand, they will be involved in community building processes in the youth center.*



Graph 4. Average section values A1 (Community Building) and A2 (Entering Inclusion Values) by social status indicator

The graph, comparing the average values of social status shown by attribute, indicates that it has no direct impact on the levels of satisfaction of indicators relevant to community building and the introduction of inclusive values. *Regarding the practice, we can summarize that all groups, regardless of their social status, agree with the indicators listed in the section.*

4. Discussion

By its very nature, the creation of inclusive cultures requires the existence of a built community and the establishment of inclusive values. The analytical view of the data provided confirms the positive assessment of the respondents regarding the two elements that determine the presence of an inclusive culture in the youth center, from which we can draw the following conclusions:

- The results show that the average responses of the respondents on the indicators constituting dimension A “Creating Inclusive Crops” are positive and statistically significant.
- The comparison of the average values of the gender pointers indicates that the levels of agreement with the proposed claims are equalized among men and women.
- Serious differences are not observed when comparing the averages of the age and social status sections – the levels of agreement are high among all young people surveyed. The results place a focus on the participation of parents who are not sufficiently involved with the youth center.
- The positive responses to the proposed statements regarding the activities in the youth center and the perception of respondents to them indicate that there are inclusive cultures based on the building of inclusive communities and values.

The study and analysis of the results of the average values of the dimension “Creating Inclusive Cultures” partly confirms the hypothesis that *self-creation of inclusive cultures helps to achieve social inclusion based on informal learning activities.*

5. Conclusion

The insufficient focus of the educational and social system on building inclusive societies and establishing values that underpin the improvement of the educational process necessitates the increase of the commitment of the social and pedagogical specialists in this aspect.

Activities with an informal educational profile held at the International Youth Center build up cultural types and create a secure, welcoming, mutually supportive and stimulating environment. In this way, they incorporate values passed on to employees, young people, parents and local communities. Principles and values in inclusive culture direct policies and educational practices to the development of the learning process.

The results of the study imply the need for an in-depth analysis of the relationships between the different sub-dimensions (community building and the establishment of values) that have a direct bearing on the creation of inclusive types of culture, the preparation of policies and practices that will be addressed in further developments of the authors.

It is necessary to conclude that the establishment of youth centers in Bulgaria, whose activities are subject to non-formal education, has a high degree of success in realizing the social inclusion of young people from vulnerable groups. Despite the lack of regulatory regulation and targeted measures to validate the knowledge and skills acquired through non-formal education, insufficient efforts to promote the profession of youth workers and the shortage of qualified specialists in the field necessitates a new direction for the development of social work with young people, impact on the creation of inclusive culture types based on community building and the

establishment of inclusive values. As a result of the research carried out, the thesis is preserved that the informal educational activities create a prerequisite for achieving social inclusion of children and young people from vulnerable groups and its activities are effective in preventing the social exclusion of this category of Bulgarian citizens.

Acknowledgements

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Civil Education as a Way to the Civil Society

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Abstract

This study aims to present the great importance of training by the civic education. The problem of the nature, purpose and realization of the civic education is not new, it has been standing and standing before the educational institutions since antiquity to the present days. The starting methodological prerequisite is the assumption that it is necessary, notwithstanding the apparent "clarity", to use no "default", but to provide a theoretical-logical and empirical reasoned understanding of the essence and content of concepts outlining a "framework" of the problem of the "civic education". A good knowledge of the concepts such as society, democracy, citizen, citizenship, etc., and the application of this knowledge is way to the real functioning of the civil society.

Keywords: civil education, civil society, citizen, citizenship.

1. Introduction

The starting methodological prerequisite is the assumption that it is necessary, notwithstanding the apparent "clarity", to use no "default", but to provide a theoretical and empirical reasoned understanding of the essence and content of concepts outlining the "framework" of the problem of "civic education".

It can be assumed that the "framework" includes the following two problem areas:

(a) Coverage content:

- Civil society – citizen, citizenship;
- Legal (Constitution) (see Yankov, 2006);
- Political (state lessons, sex subjects and processes, NGOs), religious, ethnic, intercultural (tolerance), ecological, environmental, health-physiological and sports, virtual;
- Education – learning, upbringing, socialization;
- Educated-ness – literacy, consciousness, criticality, competence, virtuous-ness.

(b) Content-functional contradictions and problems:

- Patriotism (nationalism) – tolerance (own - foreign: national substrate – minorities, immigrants, ethnicity, religious affiliation, etc.) – perhaps this is a major problem;
- Freedom – debt-responsibility; violence (political) – terrorism-restrictions / "Safeguarding Security";
- Environment, ecology - economy ("life now" – "life in the future");
- Pluralism – universal values;

- Globalization – citizens of the nation state – citizens of the world – “from migration to mobility”;
- Virtualization (internet, social networks) – anonymity-pluralism-anti-system.
- Motivation – external impact (“agitation and propaganda”) – personal activity (objectivism - indoctrinism (liberalism – totalitarianism) – here is a second major problem – “technological”.

2. The civic education as a way to the civil society

The object of the civic education is to achieve civic educated-ness. Education is the achievement of “image” – that is, of integrity. The God creates human in his “image” as a whole being, civic education should follow this “model” and achieve the creation of “civic integrity” – the citizen as a person with his “identity”, unity of many characteristics (knowledge, virtues) – knowledgeable, active and creative, looking not only at the past and the present, but also in the future. Civic education not only builds knowledge but also creates motivation by presenting a “vision” for the future.

In terms of the personality, the civic identity is before the questions: Who am I (among others) in the community (with others) and in society? Where do I come from, what do I do, where do I go, and why? What do I aspire to and how can I achieve it?

The paths for this are:

- Learning-ness, through learning (formal and informal);
- Upbringing-ness, through upbringing. P. Balkanski denies the possibility of education in civic education. “Liberalism, despite the nuances, generally divides the school that builds civilian knowledge and the family that educates civil virtues.” (see Balkanski & Zahariev, 1998). In contrast to this thesis is Radev’s thought: “In the school, civic education is related to education in civic upbringing” (see Radev, 2007).

In terms of a society – “model” of socio-cultural identification and the integrity of society (societies):

- Political and national-state loyalty and inclusiveness;
- National-state responsibility and activity – internal and external;
- Validation of national-state integrity (identity) in the regional and global social space and time (history – present – future).

3. Citizenship and citizen

To these concepts we could find several approaches to express and make their meaning more clear through civic education.

Methodological approach is unity of historical and logical.

- On this basis, several concepts of citizenship and the citizen can be outlined: antiquity, medieval, modern and postmodern / relative “discontinuity” – a European phenomenon;
- “Continuity” is ensured through the emergence of the “invariant” essence of the concepts (and phenomena) of citizenship and citizen, namely that they are defined from the antiquity to the present day through the prism of the individual’s place in the politically organized social community in the country.

3.1 Ancient understanding

In terms of Aristotle's understanding of the *Politics* principle can be considered as the starting point. Here he categorically, although "in development", connects citizenship and citizen with the polis ("the city state") (see Radev, 1994), namely:

- a) In terms of the "law", that is, in legal terms, who is a "citizen" of the polis (unlike slaves, women, men and minors);
- b) In terms of "participation" in the life of the polis, i.e. in political terms – the realization of the individual as "zoon politikon". In this plan, Aristotle puts the possibility of participating in the "power" in the polis as the main characteristic of citizenship: citizens are citizens with regard to their participation in the affairs of the state (to participate in decision-making and to control their observance – i.e. in government and court).

3.2 Mediaeval understanding

In terms of and through the prism of religion, the earthly state follows the celestial – citizenship = allegiance (citizen, citizenship (dependence on institutions), subject, (dependence on person(s)).

3.3 Modern understanding

In terms of the holistic understanding of state secularization, the pluralisation of civilian entities:

- a) As political subjects – e.g., parties and state, but ultimately – participation (distribution, influence, control) in power, in "state affairs", including the emergence of the phenomenon "voter" (and "electorate" – an alternative);
- b) As the theoretical-ideological "models" of citizenship – liberal, republican, totalitarian.

Hegel's understanding is important in this respect, which he introduces into the *Philosophy of Law* for civil society as "independent" of the state, which is perceived, albeit modified in the second half of the 20th century in liberal democracies (see Hegel, 2018).

3.4 Postmodern understanding

Expanding the "political":

- a) Except in the state – in the "global" society / state / NGO, etc.;
- b) In the "virtual" society;
- c) The "synopsis" of the political – through the so-called "Global" (demographic, environmental, food, religious, etc.) problems transforming social into political.

4. Purpose of civil education

Depending on the basis of civic education, different goals could be achieved, with the ultimate goal of building a sustainable structure in the minds of young people that they are civil society (see Ivanov, 2000). The basis for the goal can be:

- a) "Historicity" of civic education – (1) in each of the four stages of the "paradigm shift" and the "model" and "purpose" of the civic education; and (2) "preservation" and "upgrading" but also "complicating" civic education in history.

- b) Civic education “results” in the building of a complete (“educated”) – “virtuous” – a knowledgeable, moral and active personality.

Aristotle, in his books *Politics* and *Nicomachean Ethics* (see Aristotle, 1993), examines in detail the question of the purpose of education and education, which, in his view, cannot be but the construction of “virtue”, which in general can be defined as a unity of knowledge and action of the citizen in the name of achieving the good of the citizens' community in the polis. Here are the following points:

- a) The essence of virtue “at all” is “at the same time a synthesis of high moral qualities, a criterion and norm of human behavior, and an ideal of the vital position of man”;
- b) The civic virtue is a specific manifestation of the “ideal” and is expressed in the transformation of the “moral placement” into “action” realized in the life of the political community (polis) and bearing “utility” not only of “the citizen” the whole community;
- c) The civic virtue is “variational” essentially and historically. Aristotle says “Since there are several types of state apparatus, the virtue of a good citizen is not a single one, and he does not have the virtue of a good man at all, which is one and only perfect. Everyone must have the virtue of a good citizen, but not everyone can have that of the good man, and these two virtues coincide only with one particular citizen – the ruler. The virtue of a good citizen is to be able to govern and obey. The ruler has the same virtues as the ordinary citizen, but he also has wisdom, and the ordinary citizen – a true opinion” (see Aristotle, 1995) (see Ricken, 2001).

5. Models of civic education and citizenship

Models of civic education and citizenship in the modern (postmodern, global) world – in any internal variants (“sub-models”) can be:

- Liberal: – purpose – citizenship based on individual responsibility;
- Republican: – purpose – participatory citizenship;
- Democratic: – objective – based on equality (human rights) citizenship;
- Autocratic: – goal – citizen as a subject;
- Cosmopolitan: – the object based on “global” values (rights and responsibilities) citizenship – here, for example, ecological citizenship, environmental citizenship (see <http://enec-cost.eu/>), “virtual” citizenship.

6. Conclusions

To summarize, I could outline the following conclusions:

- (1) Historicity of understanding for citizenship and civic education;
- (2) Object of the civic education is a civic educated-ness;
- (3) The civic education is the building of the citizen as a whole person, through education and upbringing, carried out in school, family and social life from childhood to human's old age.

The modern citizen, who is a citizen of the global-virtual world, should have the following characteristics:

- To know the basic characteristics of the contemporary society as:
 - 1. The liberal values: freedoms and human rights; international standards for their nature and realization; institutions and procedures to protect freedoms and rights.

2. The modern democracy: institutions, procedures and democratic freedoms; principles of democracy – rule of law, pluralism, equality, protection of minorities, etc.;
3. The civil society – nature, institutions and powers of the civil sector: relations with the state.

The globalization and the problems which it puts, and also the ways and the possibilities for solving them – are much more understandable with the knowledge of a civil society (see MacIntyre, 1999). The virtualization of modern society – the internet, social networks and their role in the political and social life of 21st century, require the person (see Yankov, 2006):

- To be built as a socially responsible person, distinguished with a civic virtue, which manifests in:
 1. Readiness and ability to participate in public processes – at the school and beyond in the overall life of society;
 2. Ability to critically think and evaluate of the social reality and to make intellectual and morally sound and responsible decisions for practical action, both for the present and for the future of society;
 3. Developing personal attitudes based on the modern legal norms and universal human values.

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“Expansion of the Mind” – An Implementation of Human Intellectual Progress to Understand Human History

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Abstract

According to the idea presented in the article, there is a correlation between the amount of education in society and social progress. Therefore, researchers in the future need to turn education into a motivator. This means that the increase in education in society is a factor rather than a result. Modern thought began in ancient Greece with the establishment of the Plato Academy, stopped in the Middle Ages, continued slowly in the Renaissance and entered its intended pace in the 20th century, when most of the population was exposed to education. This new way of thinking brings historical thinking to the understanding that human history is a very small part of the real pace of development of mankind, because most of history has had very few educated people. This new way of thinking brings humanity to understand that human history as it was until now is a very small part of the true human history, as it should be when all human beings were exposed to education. So in fact, the modern age is not the culmination of human progress but rather is just the beginning. The beginning that was delayed by the failure of most of the population to be exposed to education for most of the existence of human society. The acceptance of this new way of thinking leads the historian to realize that the smaller the number of educated people, the smaller the number of inventions in the period under discussion.

Keywords: philosophy of history, human history.

1. Introduction

Historical reality itself includes all the facts about the human past; on a general basis, we use the term “history” not only to denote the human past (or historical as it calls itself), but also all of the historical past as we know it.

That is, the attempt to know the past and to account for what happened in it: to describe it, to explain it and to reveal its meaning. Moreover, as a basic need of every individual and every society, the attempt to know the past enables the individual and the society at large to shape their historical consciousness.

One must distinguish between two types of accountability in researching the past: a mere record of the past, and a scholarly record. The historian Hexter explains that contemporary professional historians write when they systematically study the remains of the past in order to expand the limits of historical knowledge (Walsh, 1967).

2. Two ways of philosophical thinking about history

The philosopher can direct his attention to history itself and philosophize about it. But he can also look at the work of historians, their ways of questioning and describing the historical past, and philosophize about their way of writing. The first research option is called – speculative philosophy of history, and the second – an analytical philosophy of history.

We have thus distinguished between the speculative philosophy of history, which builds theories about the past, and the critical philosophy of history, which investigates the work of historians and attempts to uncover the methodological principles underlying it by analyzing the language of historians. This article deals with speculative philosophy of history.

2.1 *Speculative philosophy of history*

The “speculative” philosopher of history philosophizes about the historical reality. It examines the events that took place in the past and seeks to discover the basic laws that apply to historical development and guide it. Moreover, the speculative philosopher of history believes that the discovery of historical human legality also allows him to predict the future and thus sees “history” as not only understanding the past but also the present and the future.

Speculative historiographers attempt to determine the general pattern of human historical development, and that the nature of this development is of a purposeful nature and thus gives meaning to the entire historical process. In order to achieve the purpose of discovering the meaning of history as a whole (the past-present-future), the speculative philosopher of history usually anchors his teachings with general metaphysical considerations about the nature of the universe and the place of man in it.

Examples of philosophers who have tried to achieve this goal are Hegel, Marx and Toynbee. Hegel believed that the historical process is essentially spiritual and leads according to a certain pattern towards full freedom, whereas Marx believed that rulers have economic factors controls human history until the creation of a communist society, and Toynbee found that certain psychological mechanisms determine the rise and fall of civilizations.

Such theories are sometimes called “meta-histories” (“meta” in Greek, meaning “about” and/or “beyond”) (Marwick, 1970; Weinreb, 1987).

2.2 *The research hypothesis – An attempt to build a new historical law*

The research hypothesis is the claim that there is a relationship between the accessibility of higher education and the development of human society. In other words, this study views education as the key to social development and not as a result. Thus, the more people in society that are exposed to education (expanding the circle of social education), the higher the pace of the social progress.

The purpose of the study is to construct a theory that shows the relationship between the number of educated people and the pace of social development throughout human history.

In order to check the hypothesis, the study will examine 5 different periods in human history (focusing on Europe). The study will show the relationship between the number of educated people in the population and the pace of their progress.

Many researchers of human history have understood the importance of education as a direct result of that progress. But this theory argues that education is not a product of progress in commerce or industry, but is the primary and only factor in human progress.

If the world's scientific community looks at education as the key to progress in human history, then we can develop a new and more expansive conception of human progress, and beyond that, we can develop a concept that is so extended that it also includes the future.

3. Literary review and rationality – The importance of the level of exposure to education as a factor for human progress.

In the age of enlightenment, European self-confidence has grown and the idea of progress has become increasingly popular. During this period seeds of thought were planted, of what will later be called “social evolution” or “cultural evolution”.

Then, in the 19th century, three classical theories of social and historical change were created: sociocultural evolution, social cycle theory and Marxist historical materialism. These theories had one common denominator: they all agreed that the history of mankind was in one fixed pattern, probably by way of social progress. Thus, any event in the past is related to the present and future events. These theories assumed that by discovering this sequence of events, it would be possible to discover the human historical law (Commager, 1950).

Anthropologists Edward Taylor in England and Lewis Henry Morgan in the United States started to develop their theoretical ideas following empirical data from tribes in Africa, which they claimed represented the early stages of human cultural development. Taylor and Morgan developed the theory of linear (linear) evolution, determining categories to define cultures according to their place within the fixed structure of humanity as a whole, and an examination of the modes and mechanisms of this growth. They were mostly concerned with cultures as a whole, rather than with specific cultures. In other words, a single-line theory that claims that all human societies undergo the same stages of development, but at a different pace (Morgan, 1877; Tylor, 1871).

A number of theories have examined the relationship between education in society and its progression.

The enlightenment thinkers of the 18th and 19th centuries often argued that societies go through stages of development and gradual progress, and sought the logic and order of the scientific truths that determine the course of human history. The argument was that everything that was good and civilized was the result of slow development from this inferior situation. Even rationalist philosophers like Walter assumed that education was the result of gradual progress of humanity (Sztompka, 2002).

There is a number of scientific theories have argued that education is a phenomenon that follows the improvement of trade and economy in human society.

Many scholars have attempted to predict future developments of human societies with the help of evolutionary theory. These experiments created theories of post-industrial societies, which claim that the current period of industrial society is coming to an end, and that information and services are becoming more important than industry and its products.

In 1974 Daniel Bell, author of *The Coming of Post-Industrial Society*, introduced the concept of post-industrial society. Like many before him, he divided the history of mankind into three periods: pre-industrial, industrial and post-industrial. He predicted that by the end of the 20th century, the United States, Japan and Western Europe would reach the post-industrial stage.

This will be expressed, among other things, in the importance of increasing information technologies and as highly educated experts and scientists become more important than the traditional bourgeoisie (Bell, 1974).

Moreover, the theory of modernization that evolved from the theories of classical social evolution emphasizes the factor of modernization: the theory of modernization is a theory that believed that after the economic development, the level of education would improve. According to the theory of modernization, the index of education consists of the level of adult literacy and the gross enrollment rate.

The theory also states that non-Western societies have the ability to imitate Western societies. In that way, the theory supports social engineering ideas and thus the developed countries can and are committed to helping the developing countries, directly or indirectly (Bernstein, 1971).

Among the scientists who contributed greatly to this theory are Walt Rostow, who in his book *Stages of Economic Growth: A Non-Communist Manifesto* (1960) focused on the economic aspect of modernization and tried to show the factors that a country needs to achieve the “growth” (Rostow, 1960).

In contrast, the theory of sociology of education argued that expanding the circle of education in society leads to more social mobility, social dynamics, creating more technological devices and raising the level of income in the public.

The theory of sociology of education asks – what is the relationship between inputs and outputs? Or, in other words, what is the relationship between cost and benefit of education? Inputs or costs will be defined as financial investment, improvement of buildings, payment to teachers, preparation of physical infrastructure and more. The outputs or benefits will be defined by the achievement of scholars and social achievements (Marshall, 1998).

The starting point of the structural-functional model the theory of sociology of education is the identification of factors contributing to the stability of society and its institutions. This theoretical model sees an analogy between society (body) and a living organism and assumes that society is a system in which every part of it (organ) is related to its other parts.

The existence and continuity of the company depends on the coordinated operation of the parts. The systemic concept is: Each social system has functional needs which it must ensure to fulfill their existence: adaptation to physical factors, setting goals and achieving them, interacting and coordinating between citizens and adopting the basic values of society. Filling the needs requires a division of roles when each part contributes to the fulfillment of needs. Those who do not contribute considers to be a saboteur and therefore will be removed.

The liberal view of this theory views egoism as part of a coin, and the socialist conception sees altruism as part of human nature. Capitalist society leaves the concern for the existence of the individual and his well-being in his hands. Therefore, in order to ensure its existence, every individual in a society is forced to act for his own sake, on his own, sometimes in a state of competition with others

The basic assumption in the capitalist liberal thought of the theory is that education and a profession are a major resource for the well-being of the individual and for society. Education must therefore be regarded as a major resource in social life and investment in human capital should be as great and qualitative as possible (Heath, 2000).

4. The implementation of the education factor in the speculative philosophy of human history

According to the idea express in the article, since the establishment of the Academy in ancient Greece, the pace of human progress has come to the fore in the number of people who have been educated. It can be also determent that learning from experience has value in the

examination of human progress, but higher education developed the factor of “learning from experience” in to human wisdom and knowledge.

If the number of people receiving education in the population causes the multiplication of people who develop the human population, thus human society progresses faster.

According to this thesis, there is two periods of Pre-human evolution:

The pre-historical period: From the beginning of life on earth to living beings, the wondrous ability to learn how to live and develop has been phenomenal. This study was not expressed in the development of thought. The study of survival that was repeated and characterized by every generation of an animal in every ancient period, so were the early varieties of man. The way that characterized the animal need to survive in the natural world was the learning of experience. The wisdom of every animal in nature is measured by its experience. The early varieties of man were able to develop through events characterized by great disasters or a desperate way of survival.

The pre-human period: From the beginning of life on Earth to living beings, the wondrous ability to learn how to adapt to their surroundings was phenomenal. This adaptation was expressed in the study of survival that was repeated and characterized by every generation of animals, including the ancient species of man. The learning method of each generation was learning from actions, or, in other words, experience. Therefore, the wisdom of an animal in nature is measured by its experience.

The pre-modern period: According to scientific literature, the human race called Homo-Sapiens succeeded in developing a brain whose size exceeded the brain size of other animals in nature. The invention of writing gave the human race the opportunity to document the information they learned from experience. Writing can receive, document and concentrate experimental quantities of information and transmit it to other people. This process has created a new element of learning in the human being – education (Harari, 2011).

The meaning of “education” is the study of knowledge gathered by previous generations for future reuse. With the establishment of educational institutions, it was possible to teach knowledge that was recorded and recorded by previous generations to a large number of people. Therefore, the rationale for the article argues that the modern period began with the establishment of the Platonic Academy but progressed slowly because of the fact that very few people of the general population exposed to education.

4.1 *The rate of progress since the days of Plato*

From the days of Plato, human history has progressed “in slow motion” due to the few people who have been educated since then in every human society. According to the idea presented in the article, the natural state of human society is expressed in the fact that all people in society are exposed and are accessible to education.

The perspective presented in this article is important because of its claim that the intellectual progress of the population and the development of humanity is a relative factor that is determined by the number of educated people in the population.

It is certainly possible to view the source of every negative historical event since the establishment of the Plato’s Academy as an expression of the lack of human progress due to the low number of educated people in the population.

Even if selfish and sometimes cruel acts were committed by well-educated people, it could be said that their actions stemmed from the lack of adequate social progress resulting from the exclusion of those individuals from education and the avoidance of criticism from society or

other educated people in the society as a result of limiting the education to a limited number of people over time.

One of the conclusions derived from the idea in this article is the need for a broader view of human history. Meaning, events in history are permanent and repetitive because human history is still at the beginning of its progress (the period when most people were exposed to education is short relatively to all of human history).

In other words, human history shows signs of repeating events in the past because human history has not progressed fast enough and has not been able to change and develop enough. In most periods, the population was not fully educated and therefore could not implement its “natural” rate of progress.

5. Ancient Greece

5.1 *The amount of education in society*

The gymnasium is a special educational institution that was widely found in Ancient Greece and in the continuation in the Hellenist world. The gymnasium was where the sons of the citizens were educated. In this institution, special emphasis was placed on the balance and the harmonious integration between the body (branches of sports) and the mind (music, which included the liberal arts). The gymnasium students were educated towards the degree of citizenship in the *polis*.

The ancient Greeks set education in general as a necessary and special objective, and thus it should be initiated, planned, and funded by the authorities of the *polis*. The Athenians aspired to inculcate the perfect balance and ideal harmony between body and spirit, between physical strength and mental health (which included wisdom, intelligence, and manners) (Martin, 2000).

The Platonic Academy was a school of philosophy established by Plato in Athens around 385 BCE. Plato's friends acquired for him an olive grove situated about one kilometer outside of the walls of ancient Athens, where according to tradition there was the grave of Academus, the mythological Greek hero, and thus the name academy. This grove (the exact location of which was discovered in archaeological excavations in the 20th century) was dedicated to Athena, the Goddess of Wisdom, and for many generations religious ceremonies were held, associated with the worship of the muses.

In the academy of Plato, his students did not pay tuition, and most belonged to the upper classes that supported the academy financially. The inscription on the gate of the academy said “No entry to anybody who does not know geometry”. This program included astronomy, music, law, and apparently literature and history. Plato and his assistants conducted the studies through lectures and in the form of the presentation of the questions during conversation according to Socrates' method of dialectics (Lindberg, 2010; Myungjoon, 1994).

5.2 *The pace of human progress*

In prehistoric times, knowledge was conveyed from generation to generation through oral tradition. The development of writing enabled the public to accumulate knowledge and to transfer it from generation to generation in a far clearer manner. However, with the development of agriculture, which led to certain surpluses in food, cultures could develop and invest greater time in things other than survival, such as the search for knowledge for its own sake.

An important characteristic of pre-scientific research (in the West or in other places) was the lack of willingness to engage in experiments. For instance, Aristotle, one of the most productive natural philosophers in the ancient era, conducted many observations in nature, especially regarding the practices and attributes of the plants and animals around him. He focused on the division of nature into different categories and reached different conclusions about the way the universe works. Until the scientific revolution, these theories were never examined in experiments. Until this period, this tool was barely used. Some believed that the artificial conditions in an experiment could not lead to results through which it would be possible to understand the true natural world (Lynch, 1972).

Another example is Thales. Thales, who lived in Miletus on the shore of Turkey to today around 600 BCE, asked the first scientific methodical question we know: "What is the universe made of?" His argument is that the world is made at the basis from water, from which all phenomena are created, and the basis is that the solid ice is created from water, and steam, which is gas.

In the continuation, a discussion was conducted over the years in Greece, perhaps the first documented scientific discourse, in which opinions that differ with those of Heraclitus, Pythagoras, Plato, and others were heard, when among the other proposals there was the argument that the world is made of air, numbers, ideas, that the world is made from undifferentiated material and even made of atoms.

In this stage, there are already clear scientific characteristics, such as the engagement in theoretical questions that do not have apparent economic benefit, the willingness of the people who are discussing to differ with one another, and even a student daring to dispute with his teacher, and the development of methods and arguments so as to examine this and to search for the truth underpinning what is apparent.

At the basis of the process there were primarily wealthy people who had time, people who lived in port cities to which people and knowledge from other cultures came. They were exposed to the knowledge that was collected and stored by sages of early kingdoms, such as Egypt and Babylon.

This knowledge inspired them to think, opened before them new possibilities of thinking, and these possibilities were beyond what can happen in countries from where this knowledge came. They grew up in ancient Greece, an open political environment in which the citizens were partners in the governing process, thus developing their rhetoric and logical abilities, Greece, where the religion was not zealous and people were free to think in a more open manner.

The gods did not have authority; the stories about them were sometimes amusing and often reflected as petty and childish, and thus knowledge came from around the world, and people had the time, freedom of thought, and developed thinking, so as to take the same step forward to places that seemed completely impractical and to invent new ways how to advance onwards (Russell, 1945).

6. Middle Ages in Europe

6.1 *The amount of education in society*

Although the Byzantine Empire still had centers of learning in Alexandria and Constantinople, knowledge in Western Europe was primarily concentrated in the monasteries. With the fall of the Western Roman Empire, in most Europe a disconnection was created from the knowledge caches of the past. In parallel, the Christian doctrine maintained that people live in a low and inferior world in relation to heaven. The number of educated people was low. Human society did not succeed in advancing and did not aspire to advance beyond its existing situation.

Knowledge remained concentrated in the hands of a small group of people; most knowledge in essence was not common among most of the population. Thus, human progress remained in very slow motion.

Following the lack of medical knowledge, Europe suffered plagues, which eliminated one-third of its population in less than one hundred years. It was a poor and desolate continent (as a result of lack of trade), filled with wild forest and swamps, subject to invasions, divided and conflicted politically and backwards technologically, which had not yet discovered science and scientific thinking (Brown, 1971).

Higher education did not exist until the development of universities in the 12th and 13th centuries. At first, these universities only taught theology, but people like Roger Bacon also encouraged the study of the sciences. The scientific instruction was based on copies of ancient texts that remained in Western Europe, and thus in the Christian world there was a strange phenomenon: classic Greek philosophy (along with Roman and Grecian art, literature, and religious iconography) was repressed but nevertheless preserved (Backman, 2003).

6.2 The pace of human progress

The Church established the relationship of man to God primarily on a mystical belief based on the stories of miracles, superstitions, and pagan rituals in Christian garb. This was made possible because the population of believers was devoid of education (including the feudal nobles). Attempts were not made to convince the potential audience to believe through reason. Expression of this attitude can be seen in the words of St. Augustine, “There is no need to shout if the Christian believer is ignorant regarding the power and number of the elements ... it is enough for the Christian to believe that the only reason of all the things created [...] is the good of the Creator.” (Lindberg, 1986)

As stated, in the early Middle Ages, the education institutions existed only in the monasteries, and therefore the group of educated people consisted only of people of the Church. Some of these holy men devoted their energies and time to the review of theological issues, so as to form a doctrine for the improvement of the relationships between man and God and the redemption of the soul in the world to come. The study of natural philosophy is considered by the Church a secondary occupation at best.

Therefore, the number of scientific inventions or theories in Europe was relatively low. The inventions of this period in Europe pertained only to the improvement of trade and manufacturing, but all scientific theory that contradicted Christian theology was rejected out of hand.

Europe did not succeed in advancing in terms of thinking, like the ancient cultures of Greece and Rome did. This is in contrast to the Age of Enlightenment, when in this era the European self-confidence increased and the idea of progress became more popular and widespread among the masses. Consequently, the number of scientific inventions and theories increased, and human progress became more rapid (Backman, 2003).

7. The renaissance in Europe

7.1 The amount of education in society

A new reality was created in Europe in the 12th century: because of the development of the cities, trade, and university centers of education, there was increased contact between the different parts of Europe and between Europe and the world of Islam and Byzantium, and the European educated people were exposed to the knowledge that had developed in the Islamic

culture. Consequently, the interest in acquiring knowledge in the natural sciences, medicine, and alchemy and desire to do so increased, and the philosophers searched for a logical methodology for the creation of the dogmatic structure of the Christian faith. The men of the time aspired to collect and to concentrate the knowledge in all areas and to present in a methodical manner both the law and the tenet of the faith. The universities met these needs (Backman, 2003).

On this background, humanistic perceptions developed. They first appeared in Italy in the 14th century, and during the 15th and 16th centuries they spread to the countries of North Europe. These perceptions put the person at the center of the world and returned to him his lost respect. As a source of inspiration, the humanistic educated men turned to the classic period of Greece and Rome, which we saw as the “Golden Age” of humanity. In their aspiration to again revive the Golden Age, they turned to the writers of the ancient era and translated many works of literature and philosophy to the languages of Europe so as to make them into a source of inspiration (Johnson, 2000).

The studies in the university and the placement at the center of education the learning of rhetoric, grammar, and history relied on the heritage of the classic sources, including poetry and the philosophy of morality. Writings were translated from Latin to the languages spoken in the different countries, such as German and French. A major revolution was the technique of printing, which was introduced from China into Europe in the 15th century. The combination of translation and printing enabled humanistic ideas to be disseminated throughout Europe and to reach educated people who were not necessarily clergymen and did not learn Latin and thus to expand their education.

Humanists were cosmopolitans who supported the dissemination of education for the masses. Their desire to learn Latin derived from the possibility of creating communication and bridging over barriers. They were men of the world also in the aspect of their training of their students for the life they are supposed to lead. The humanists did not see themselves as belonging to a nation but to humanity (Hause & Maltby, 2001).

Thus, for instance, Erasmus asked his students to question “not where I live but with what degree of nobility I live. It is good to love your homeland, but it is important to also see the homeland of all.” In humanist education there was no room for specialization (Naeuert, 2009).

Another example is John Milton, who is considered one of the important thinkers of the 17th century. In his opinion, the goal of humanist education is to provide a graduate in society with a complete and generous education, which will allow him to function correctly, with skill and nobility in all types of positions in public service and in the private market, in times of peace and in times of war. Milton struggled in his generation with reductionists, like Erasmus struggled before him. They did not see the school as a tool for the supply of instruments in all areas but as the fulfilment of the specific talent of every student. The study of classic literature was a means and not an end.

John Milton was one of the prominent objectors to the emphasis placed on Latin, and like Rousseau, Ben Franklin, and other educators in the 18th century he called for the subjects of study to be chosen according to their suitability to the students’ world. For example, he taught his students Latin through texts engaging in agriculture (Milton, 1644).

7.2 The pace of human progress

Modern science in Europe began in a period of a great upheaval. The Protestant Reformation, the discovery of America by Christopher Columbus, the fall of Constantinople, and the Spanish Inquisition, as well as the re-discovery of Aristotle in the 12th and 13th centuries, caused great social and political changes. Thus, an environment suited to the challenging of the scientific

doctrine was created. It was found that the writings of Ptolemy (in astronomy), Galen (in medicine), and Aristotle (in physics) are not always commensurate with the reality. For instance, an arrow that flies in the air after it was shot contradicts the determination of Aristotle that its natural situation of everything is to be at rest. The research studies of Vesalius on corpses discovered problems with the viewpoint of Galen in anatomy (Debus, 1978).

The desire to put truths in question and seek new answers led to a period of significant scientific progress, which today is known by the name of the scientific revolution. Most historians indicate the year 1543, when *De Revolutionibus* of Copernicus was published as the beginning of this revolution. The thesis of this book was that the earth revolves around the sun. The year 1687 can be seen as the end of the era, when the book of Newton, *Philosophiae Naturalis Principia Mathematica*, was published (Butterfield, 1997).

Other significant advances were undertaken at this time by Galileo Galilei, Christian Huygens, Johannes Kepler, and Blaise Pascal. The foundations of the scientific method were developed at this time: the new manner of thinking emphasized the experiment and logic over traditional forms of thinking.

The Renaissance began with the rediscovery of the writings of many philosophers from the ancient era, alongside the intellectual revival through Europe. These constituted an important basis for future scientific research. A relationship with the Muslim world in Sicily and Spain allowed the Europeans access to good copies of Greek and Roman works and to the writings of Muslim philosophers. Translations and interpretations of Aristotle by the Muslim scholar Averroes (Ibn Rushd) were most influential in Europe. The writings of Marco Polo, which describe his journeys in Asia, and the Crusades led to renewed interest in geography. Beyond all these, the development of the printing press around 1450 enabled the rapid dissemination of new and old ideas to many people (Shapin, 1996).

8. The age of Enlightenment in Europe

8.1 *The amount of education in society*

From the 17th century to the 19th century, in the West there was a struggle or the establishment of a comprehensive and uniform education system, directed at the reduction of social gaps. In parallel, there was a struggle to compare between the humanistic, scientific, and vocational studies. These changes in education were formulated by reformers who believed in the value of democratic freedom and aspired to a regime in which every citizen is responsible for wise civil activity. They understood that a democratic regime depends on the education of citizens (Outram, 2006).

Religious groups (Catholics, Protestants, and Jews) worked to develop private and public schools. The commitment of these groups derived from the fear that without education faith would disappear and from the belief that education is important to the development of the personality. Without education, it is difficult to develop a character/personality (Butts, 1955).

Elements of bourgeoisie economics appeared in the 18th-20th centuries. Capitalism, which was supported in the United States and the countries of North Europe by the “Protestant ethics”, called for productivity and with the Industrial Revolution called for the extension of education and supported it through the supply of the practical reason as well as the supply of the necessary capital (Cook, 1974).

Rulers recognized the power inherent in uniform and centralized education. The dictatorships that existed in the first half of the 18th century in most nations of Europe resulted in rulers who had centralized control and could command the establishment a uniform public system

for compulsory elementary education. The bureaucracy established to enforce this regulation and implement it was the outcome of the ruler's directive (Cubberley, 1920).

As a byproduct of the Industrial Revolution, the lives of the lower classes were so miserable that the attention of many, not only educators, shifted to them. Pressure was exerted on governments to legislate laws that instructed local communities to see to food, clothing, and shelter and to teach them an occupation.

The schools that were established following this law were called 'charity schools'. These schools created stigma of the elementary school in the 19th century as education of charity intended for the children of the poor. Many years passed before the schools in the United States and Europe were freed of this stigma. The humanitarian approach focused on vocational education not as a means of philanthropy or the handling of delinquency or care of orphans but as training suited for young men and women who would need to go to work after the completion of the elementary school and certainly after the completion of high school (Melton, 2006).

8.2 The pace of human progress

The 18th century is considered the Age of Enlightenment. For the people of this era the words "wisdom" and "nature" were synonymous: wisdom illuminated, in their opinion, the darkness of magic, the prejudices, the superstitions, and the baseless metaphysical assumptions that accompanied in the past the philosophical discussion of nature. All these derived in their opinion from the influence of religion, which had ruled for centuries and subordinated philosophy to its own needs. The great task of the scientific endeavor in this period was to eradicate any trace of those occult entities from the philosophy of nature.

The enthusiasm with the scientific endeavors of the modern era and its impressive achievements was tremendous. Indeed, the research of nature, which for hundreds of years had not at all been on the agenda, became a central occupation of the time. The researchers of nature revealed hidden worlds using the microscope, while bold sailors sailed around the world and discovered new countries and continents (Cohen, 1982).

The thinkers of the Enlightenment believed that the solution to all the problems of the world was found in rational thinking. Rationalism was supposed to take the place of religion, and truths based on aristocracy and social structures were to be replaced by truths defined by rationalism and common sense. Consequently, social structures began to be defined by the loss of faith in the traditional religious sources of authority and adopted sources such as deism, natural law, the philosophy of nature, and the scientific method and other methodical ways of thinking. In addition, theocracies and aristocracies that were passed by inheritance were replaced by democracies and republics led by people who saw themselves to be the "elite people of the Enlightenment" because of the rationality and common sense with which they were endowed.

The view of man as a rational creature undermined the justifications used as a basis for inequality among people. Many people of the enlightenment called for the legislation of laws that would limit the monarchy and that would arrange the rational order of the government. When it became clear that this attempt is not successful, statesmen who were influenced by the Enlightenment in France and America chose rebellion and revolution. The upheavals of the Age of Enlightenment led to the War of Independence of the United States and significantly influenced the Industrial Revolution. The ideas from the Enlightenment greatly influenced the constitution of the United States.

Following intensive and multidisciplinary research, a tremendous amount of information accumulated in a relatively short period of time. Already at the end of the 17th century, the Royal Society was established in London, and the Royal Academy of Sciences in Paris. These

institutions, and others like them established throughout Europe in the 18th century, were intended to promote scientific research.

At this period, important endeavors were established intended to catalogue, organize, and classify the knowledge that had been accumulated. The largest and most important of them was the joint venture of groups of French philosophers, so as to organize the knowledge through an encyclopedia. The people of the time felt that the scientific venture leads to progress. The period was marked by the humanistic spirit, expressed in social and political terms. This spirit was also reflected in religion and in the study of nature (Zafirovski, 2010).

The idea of progress was one of the motives for the revolutions and was a main idea in the perception of the Enlightenment, or in other words, the perception that maintains that humanity is advancing towards better living conditions, both in moral and political terms and in technological terms. The idea of progress developed on the background of the optimism that created important social phenomena that strengthened in this period, such as capitalism, industrialization, and bourgeoisie.

As aforementioned, the Enlightenment also indicated the rise of capitalism and a broader distribution of printed materials. The French Encyclopedia (*Encyclopédie*) published at this time incorporated articles that reflected liberal thinking and technological information. The Encyclopedia was edited by Denis Diderot and Jean le Rond d'Alembert at the end of the 18th century. Important thinkers such as Voltaire and Rousseau participated in the production of the Encyclopedia. The Encyclopedia was not only a product of scientific research but also an instrument for the political criticism of the government. Therefore, the connection between education and revolution was evident.

Another characteristic of some of the philosophers of the Enlightenment (although not all of them) was critical attitude towards the Church. Some were really anti-clerical (primarily in France, where the Church was part of the corrupt governing mechanism), while others adopted deist perceptions, which saw God to be a kind of artist, who created the world as a mechanical mechanism, like a complicated mechanism of a clock. This emphasis emphasized the moral controversies associated with religion. This approach contributed to the popularity of the Enlightenment, because of the heavy price that Europe paid in the wars of religion waged there since the 16th century following the Reformation (Black, 1992).

9. The twentieth century

9.1 *The amount of education in society*

In the middle of the 20th century, England led the change in European education following World War II. In 1944, England promulgated a regulation that called for education for all, according to scholastic ability and not financial ability. At the end of the elementary school, tests were held and those who failed these tests were sent to schools called “modern schools”.

The abundant increase in the population in areas of high income in North America and Europe led to a tremendous demand for high school and higher education, especially after World War II. Most children remained in school until ages sixteen, seventeen, or eighteen, and many spent at least two years at college. The number of universities in many countries doubled between the years 1950 and 1970, or continued to the tertiary phase.

This increase was continued in part by the industrial demands of modern scientific technology. New methods, processes, and machines were brought in without stop. Old skills became irrelevant; new industries grew. In addition, the quantity of scientific information – as opposed to purely technical information – steadily increased. Skilled workers and high level professionals were in steadily increasing demand. The processing of information underwent a

revolutionary change. The educational response was primarily to develop professional colleges, to promote adult education at all levels, to direct the attention to courses for part-time and evening education, and to provide additional training and education in the industrial factories themselves (Schofer & Meyer, 2005).

9.2 The pace of human progress

The scientific revolution institutionalized science as the main source of the development of knowledge. During the 19th century, science became an orderly profession, and it was established in ways that would continue during the 20th century, when the role of scientific knowledge became more important and assumed a main place in the building of the new nation states.

The pace of technological development advanced at a rapid pace during the 20th century in many areas: the significant developments in the field of transportation include the invention of the airplane (both fixed wing planes and helicopters) and the beginning of the mass use of the car and roads, trains powered by internal combustion engines and electrical engines, and fast trains.

The significant developments in the field of space sciences include the space race, and in its framework the Apollo program (including the moon landing) and the construction of satellites (Agar, 2012). The significant developments in the field of information include the invention of the movie camera, television, the Internet, and cellular communications. The significant developments in the field of energy include extensive use of the internal combustion engine, the development of the nuclear reactor, and the use of solar energy. The significant developments in the field of military technology include the development of missiles, tanks, fighter planes, combat helicopters, aircraft carriers, unconventional weaponry, and submarines. Because of the scientific benefits directly related to military research and development, different technologies developed at an accelerated pace, because of the wars that were waged, such as computerization, the radio, radar, audio recording, all groundbreaking technologies that led in the continuation to the development of the telephone, the fax machine, and magnetic media for data storage. In particular, important technological developments were created in World War II (Kranzberg, 1967; Olby, 1996; Singer, 1978).

10. Conclusion

According to the idea presented in the article, there is a correlation between the amount of education in society and social progress. Therefore, researchers in the future need to turn education into a motivator. This means that the increase in education in society is a factor rather than a result

Modern thought began in ancient Greece with the establishment of the Plato Academy, stopped in the Middle Ages, continued slowly in the Renaissance and entered its intended pace in the 20th century, when most of the population was exposed to education.

This new way of thinking brings historical thinking to the understanding that human history is a very small part of the real pace of development of mankind, because most of history has had very few educated people. This new way of thinking brings humanity to understand that human history as it was until now is a very small part of the true human history, as it should be when all human beings were exposed to education.

So in fact, the modern age is not the culmination of human progress but rather is just the beginning. The beginning that was delayed by the failure of most of the population to be

exposed to education for most of the existence of human society. The acceptance of this new way of thinking leads the historian to realize that the smaller the number of educated people, the smaller the number of inventions in the period under discussion.

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Far Eastern Spirituality in Europe

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Abstract

In recent decades, we are witnessing in Europe a great interest towards religions, teachings and spiritual paths coming from Central, South and East Asia, such as Buddhism, Daoism, and different trends of Hinduism. The influence of these teachings pervades almost imperceptibly through art and the interest in Eastern healing and self-development practices: yoga, martial arts, meditation. In their depth, all these activities are charged with concepts and ideas that are incompatible with traditional Christianity. However, in most cases, the followers and sympathizers of the Eastern teachings do not see any contradiction between Eastern spirituality and their own initial or traditional religion, and they might follow such a path still regarding themselves as, e.g., Christians. The aim of this paper is to analyze the reason for the interest in Europe towards Eastern teachings, in terms of intersection of the peculiarities of the contemporary "spiritual" European situation with the peculiarities of "Eastern religions". The analysis of the East-West interaction raises many open research questions concerning understanding of the self and perception of otherness, which need discussion.

Keywords: Eastern philosophy, Eastern spirituality, European religiosity, East-West dialogue.

1. Introduction

In recent decades, we are witnessing in Europe a great interest towards teachings and practices coming from Far East. These are practices of self-development such as yoga, martial arts and different kinds of meditation. In their essence, all these activities are charged with concepts and ideas that are different from the traditional European concepts. What is the reason of the interest towards these practices? Is this a result of curiosity to the unknown, search for extravagance, fashion, and attempt to relax the everyday stress or besides all of these reasons there still is some inner necessity? Is there something that Western people lack in their contemporary situation so they turn to different cultures? Does this interest reveal the inner development of the Western thought itself or it is just a side result of interconnection between cultures provoked by globalization?

As everywhere, the answer could not be one-sided. In great degree the reasons for this interest towards Eastern teachings in Europe are at the cross point of both the contemporary "spiritual" European situation and the peculiarities of the "Eastern religions". What do these religions offer and what in the contemporary situation makes them appealing? To seek for answer in a different culture means to pre-formulate one's own self-identity. What challenges the European self-identity and what do Eastern religions offer in this respect?

In this paper, I will analyze the preconditions on which such a consideration should be based. My analysis is based on observation of communities connected with Eastern practices in Bulgaria and Ireland.

2. Remarks on “self-identity”

The questions of the self, the identity as well as of the self-identity are among the most complex ones within the development of the human thought. These questions do not have a single answer. As Charles Taylor explained “our modern notion of self is... a historically local self-interpretation which would... be opaque and perplexing to outsiders” (Taylor, 1989: 113). In the modern Western concept, an interpretation is established that defines the self from within. This “modern inwardness, the sense of ourselves as beings with inner depths, and the connected notion that we are “selves” (*Ibid.*, X) regards us as relatively stable, separated and independent beings. There however could be different interpretations. The Far East perspective, for example, regards the self from outwards as being in a constant exchange and dependence on the world around. In this mutual interaction, “the self” is understood not as an entity but as a process.

So, there are at least two main approaches to the self-identity. One is the approach of the Western tradition where “the person¹ was essentially defined (i.e. defined in terms of a unique essence one has that makes one a full-fledged person)” (Santiago, 2008). The other is the approach of the Chinese tradition where “the person is progressively defined” (*Ibid.*) – not according to his/her inner qualities but according his/her relationships. The outer determination presented by the East thought is based on the premise of interaction, mutual dependence and oneness. The inner determination presented by the West thought is based on the premise of differentiation – in order to understand the entity as entity the Western thought isolates it from the environment and regards the entity as independent and self-relying.

If we combine both approaches, we will have a fuller notion of what self-identity might be. It will be defined both from within and outwards, both as a state and as a process, both as independent and as determined, both in terms of “being” and in terms of “becoming”.

I suppose that namely this “becoming” is the important nuance that we should add to our notion of self-identity. This “becoming” regards us in relations and attitudes towards our “inner” as well as to our “outer” space. Exactly this side of self-identity that situates us within a bigger whole is something that is missing in the Western awareness and Eastern teaching have answers particularly to this issue.

If we regard self-identity in terms of becoming, we should regard at least four aspects of our relations including relation to ourselves, to other humans (beings), to nature and to the sacred.

3. Questions of the contemporary European situation and challenges to the self-identity

Our time challenges all these aspects. We are in a period of great changes that shake the very foundations of our understanding of ourselves, others, nature and the sacred. One of the main characteristics of the contemporary European and world situation is the dynamism, the multitude of possibilities as well as the development of many diverse processes and tendencies going in different even opposite directions.

¹ In this paper, I will not discuss debates about relations between different terms expressing identity regarding principles of type differentiation.

It would be correct to say that Europe and the whole world is at a bifurcation point of possibilities and experiences inner as well as outer transformations that question both our “beings” and “becomings”.

Our understanding of ourselves is challenged by the mixed presence and complex relationships between tendencies belonging to different models of living, understanding and organizing reality, namely traditional, modern, postmodern and even post-postmodern, meta-modern, and trans-postmodern ones. These are not only different historical periods but rather “both a diachronic and synchronic construct” (Hassan, 1987: 6). All these models suggest different vision of individuality and our place in the world. The traditional model implies a not well-distinguished individuality, prescribed status of the individual and great personal dependence on the family, authority, and estates. The model of modernity distinguishes individuality, it views the world in terms of determinism, progress and linearity, one-variance development and hierarchy. Postmodernity’s view of reality is in terms of locality, fragmentation, indeterminacy, and rhizome, plurality of variations, which leads to more fragmental and relative vision of the self.

Our attitude to others and to ourselves is challenged also by opposite tendencies and consequences of globalization. From one side globalization may lead to a cosmopolitanism, openness and awareness to plurality of possibilities to view and understand the reality. Its other sides, however, are particularization and closeness. The multitude of possibilities leads not only to a feeling of freedom of choice, but also to uncertainty, instability and fear. Anthony Giddens calls this consequence of globalization “risk consciousness” (Giddens, 2000: 40). The new global society “is shaking up our existing ways of life, no matter where we happen to be... Many of us feel in the grip of forces over which we have no control” (Giddens, 1999).

Our attitude to nature is challenged by the achievements of science from one side and from consequences of the ecological crisis from the other. Achievements of technologies lead to great alienation not only from nature but from other people and from ourselves as well. Paradoxically, the new possibilities of communication lead to decrease of real relations.

All these tendencies question our attitude to the sacred as well. European society has a great degree of secularization. At the same time, people more and more experience necessity to find some deeper meaning of their lives beyond just a material satisfaction. Charles Taylor argues that in modern time we are missing the fullness that offers us “a path towards a fuller, higher good”, a good that is “quite beyond ordinary flourishing, and perhaps even incompatible with making this flourishing our highest end” (Taylor, 2007: 611). Habermas debates on awareness that something is missing (Habermas, 2010) and writes about a post-secular age. Peter Berger even develops the concept of desecularization of the world (Berger, 1999).

We may conclude that each of the aspects of self-identity is connected with diversified processes. Globalization and particularization, traditionalization and de-traditionalization, cosmopolitanism and uncertainty, openness and closeness, individualization and new opportunities for communication, secularization and de-secularization go hand by hand forming the dynamic model of contemporary existing.

In this plenitude of options, the individual feels lost. Who am I? Why am I? These existential questions seek their answers. What could Eastern teachings and religions offer us in this respect?

4. Answers of Eastern religions/teachings

Eastern teachings have some answers to the problems of self-identity of the contemporary Europeans. They offer different visions of the self, its place in the universe and its

relations to the other aspects of reality. They offer different organization of spiritual life, different visions of the sacred and different ways to it.

Eastern teachings fit to the diverse tendencies and demands of the contemporary situation combining in suitable way traditional, modern and post-modern tendencies. They correspond both to the cosmopolitan attitudes and need of novelty from one side, and to the need of security from the other, bringing the feeling of the freedom of choices as well as the feeling of stability of the long traditions.

The ideas of these teachings are in tune with the achievement of both sciences and humanities. In many aspects, their ideas are relevant to or can be described in terms of the ideas of the contemporary quantum physics, biology, and psychology. They correspond also to the ideas of the contemporary post-modern theories and in some cases had even influenced them. It is not by chance that most of the followers of Eastern teachings have higher education and many of them are scientists and scholars.

These teaching, and especially Buddhism and Daoism, fit to the critical attitude of the seeking mind questioning the established model of the absolute truth peculiar to the tradition and modernity and revealing the relativism of opinions that is closer to the post-modern view. The understanding that all our affirmations are only relative opinions that depend on our level of development and state of consciousness is peculiar for almost all Eastern teachings. At the same time, these teaching provide a sense of integrity. All the diverse opinions and opposite affirmations are but aspects of one integral whole.

The feeling, understanding and intuition of integrity as well as the well-elaborated practical side offering clear practices for work with mind, psyche and body are among the most attractive features of Eastern teachings. In contrast to the Western religions that oppose divinity, human and nature and require faith and obedience, Eastern teaching offer a vision of oneness and comprehensible methods of self-development in order to achieve this oneness.

These technics relay predominantly on personal efforts. Therefore, they are attractive for the Europeans. First, they fit to the modern Europeans trust in science and in progress. They correspond to or at least could be presented in terms of scientific achievement in psychology, physics, and biology. They could be explained rationally, could be verified by the scientific technologies, and could be tested and proved personally. These practices also fit to the idea of progress and development – a person has an aim that is achievable with one's own efforts here and now, not in some other reality. This connection with the idea of progress is a little bit paradoxical because in the original Eastern traditions there is no understanding of linear development but of cycles or pulsations.

Second, offering reliance on one's own power as well as well-elaborated methods of self-development, these teachings are in tune with the individualism of the Europeans. Here we also come to a paradox. Eastern teachings were developed in traditional cultures, where the individual was perceived as an integral part of the whole. The underlying philosophy regards all objects and phenomena as interdependent aspects of this whole. The inherent philosophy in Europe, however, is predominantly that of subject-object dichotomy distinguishing the subject and opposing it to the rest of the world. In many cases, Europeans follow Eastern teachings exactly because of their own well-distinguished individuality that is opposed to the outer world.

At the same time, people who are attracted by Eastern religions are often people who need a new kind of integrity and feeling of oneness. The vision of integral wholeness developed by Eastern teachings is one of the main feature of Eastern thought that simultaneously challenges and attracts the European understanding. Eastern teachings reveal everything in terms of oneness and mutual dependence. Therefore, they give, at least theoretically, answer to the alienation of the contemporary life and show what should be our attitude to nature, to other people and even to the

sacred: we all are but one and the attitude to everything outside us is in fact an attitude to ourselves.

The vision of integrity and wholeness is not only theoretical; it could be vividly experienced through meditation and other practices of mind-body work. It could be experienced in common spiritual life as well. Giving to the individual a sense of self-conviction and feeling of freedom of following one's own path, these teachings offer also a feeling of belonging to a community of like-minded mates. Many people who follow Eastern paths express their experience with them as returning home. Returning home means security, support, warmth, and kin relations. Returning home after being away of it means obtaining once again yourself.

Eastern teachings give also a different attitude to the sacred that fits better to the rational approach of the Europeans from one side as well as to their deep longing for inner meaning from another.

First, in most of the Eastern teachings there is no idea of personal God creator or some transcendent personal power. The Ultimate reality in Buddhism is void or suchness, in Daoism – dao or way. Dao is neither creator nor even a principle but the course of unfolding of the Universe. In Hinduism, there are gods but they all are names of the manifestations of that underlying nameless oneness that precedes everything and is everything. Being immanent to all, it is not some transcendental reality but our own deepest essence as well. Therefore, according to these teachings self-understanding means understanding of everything else, macrocosm leads to microcosm and vice versa.

Second, because of this inner divinity of human being, the path to the sacred is a path to oneself. In contrast to the traditional European religions that demand the person to believe and to rely on some external power, Eastern teachings demand personal efforts of the individual in order to acquire again his/her true nature.

Third, in most cases these teaching do not offer some big institutionalized organization but communities of friends. Their organization seems intimate and understandable. Often, they also provide possibilities for individual practices that fits to the demand of the contemporary European to forge one's own path to the sacred.

5. Conclusion

Eastern religions have clear practical aspect offering methods of self-development; they have weak religious institutionalization, that make them easy and flexible to follow, their worldviews have some features that might be interpreted as being more adequate to the contemporary scientific and post-modern worldview.

All Eastern teachings demand personal effort and transformation of our attitude and even of our consciousness. They present our existence here as a spiritual journey in the end of which we will find our true Self and will remember that it is equal to the whole universe.

Even when they deny personality or because they deny personality, i.e. the masks and roles imposed by our circumstances, Eastern teachings help to reveal our authenticity. It might be the understanding that our inner essence is an eternal unchanged consciousness that is equal to the divine essence, as it is in Hinduism that penetrates in Europe mainly through yoga and is based on the ancient Upanishads. Or it might be the realization that our self is merely a name for the perishable composition of frail and fragile psychophysical states that – like the self itself – are empty, as it is in Buddhism. Or, as in Daoism, we may reveal that our self is a process among other processes that is always in rhythmic transformations. In each of these cases, the realization is that of non-duality of micro and macrocosm.

In times of vanity and hurry, Eastern teachings give us a silence, peace and harmony, a meditative glance towards ourselves, feeling of integrity, and a sense of meaning.

In many aspects, in Europe these teachings are accepted exactly as teachings, not as religions. They are not a tradition that should be followed but new visions and attitudes that are attractive mostly for the minds seeking development, improvement, meaning, fulfilment. They are more and more commercialized but at the same time, they imply collaboration and new dialog between East and West. Combining of the ideas of Eastern teachings with the ideas of our own cultures could contribute to the development of something new and more beneficial for the whole humankind.

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From the Heroine of Labor to the Mother-Heroine

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Abstract

The paper analyses the transition of the ideal of women under socialism in Bulgaria from the heroine of labor to the mother-heroine. In its first part it focuses on the elevated hierarchical position of the woman shock worker during the early socialist regime. This ideal of Bulgarian woman is considered in the context of the communist project that tries not only to reduce the elaborate taxonomy of various kind of women to the married hard-working woman, but to equalize and even to merge the figure of the woman with the man in a universal subject of labor that gradually loses the distinguishing features of the sex. In its second part the paper analyses the pro-natal policies of late socialism in Bulgaria. It compares the early communist practices and ideology focused on the ideal figure of woman shock worker with those of the late communist regime oriented towards the favoring of maternity. This accent on the role of woman as a mother changes the emancipatory politics of the regime and ultimately leads to recapturing of femininity of socialist women.

Keywords: heroine of labor, pro-natal politics, womanhood, bio-politics.

1. The heroine of labor

On 13th Oct. 1944 – a little more than a month after the 9th September¹ – one of the first legislative initiatives of the new communist power in Bulgaria was the passing of the “Regulations act for the equalization of rights of persons from both genders”. It gave equal rights to both genders in the economic, state, cultural and social-political areas of life (Regulations Act 1944). This legislative document put an unexpectedly rapid and decisive closure to the endeavors of Bulgarian women to obtain equality – endeavors, dating back to the end of the 19th century. The Regulations Act literally copied all practices, established in the USSR after the revolution. Just like in Soviet Russia, women’s emancipation in Bulgaria was not a formal juridical act. From normative documents to the establishment of increasing labor and public responsibilities; from privileges and awards to the operation of the propaganda media machine – different techniques of social engineering were systematically applied in this historical initiative.

What came to the fore – at least in the first fifteen years of the establishment of the communist rule – was the figure of the heroine in work. The post-revolutionary society now laid new economic and ideological foundations. They were based on a permanent clash with the non-socialist world and on an increasing resistance to foreign influences. This new society claimed that

¹ 9 September 1944 was the date when the communist party took over the power in Bulgaria.

it decidedly needed hard-working and efficient individuals. The Marxist theory about labor as a basic human activity presented in its vulgar Soviet version sets the indisputable ideological foundation of the Bulgarian socialist society. Love for the communist party and fatherland was associated with love for labor, which, logically, became a basic communist virtue; all the aspects of socialist morality were invariably defined through the attitude to labor.

So, in the first place the number of women workers increased rapidly. While in 1952 it accounted for only 25% of the whole of industrial workers, in 1960 it came up to 30%, in 1964 it was already 34% (Marcheva, 2010: 206). What's more, the communist emancipation project envisaged that women would also have leading roles in various fields of public life.

Bulgarian women – as an editorial of the Party's official newspaper "Rabotnichesko delo" emphasized in 1951 – make an army of workers and this army is continuously participating in the socialist construction and rule of the country. The leading organ of the state – the Parliament-- already has 38 female MPs. 5,202 women have been elected to People's councils. A woman is in charge of the Ministry of Post Offices, Telegraphic and Telephone Communications. There are women deputies, ministers, women are prominent figures in all spheres of life. Because of their excellent work in various spheres of our socialist life, many women have been awarded the highest prize in this country – the Dimitrov's award. Promoting women as leaders is an important goal of the Party and the state. The achievement of this goal is a signal of the awareness of our Party, state, Fatherland's, etc., cadres of the serious and challenging tasks that our country is facing. (On the need 1951).

In response to this imperative of the Communist party in the first years after the 9th September 1944 newspapers and magazines were virtually flooded with stories and images of heroines of labor: women brigade workers, women turners and reaping-machine drivers, women in military uniforms and so on; now we could see women who fulfilled their communist duty not only near the traditional loom, but also in the until recently associated mainly with men occupations like tractor-driver, crane-drivers, reaping-machine driver, turner and so forth. A new subject irreversibly marginalized the typical of women's magazines rubrics about fashion, cooking, motherhood, beauty tips and love stories. For years to come the only appropriate topic of any women's magazines would be the woman in a working uniform, the woman shock worker, who accomplished labor feats:

White dust, just like snow, has covered the hair and lids of their faces without make-up – intense, pale and concentrated, there is only one thing these women are discussing: We'll increase the production, we'll exceed the norms, we'll recover our devastated economy (Stancheva, 1946: 8-9).

There are hundreds of them, the girls at the big construction site. They go down the deep pits and climb up the concrete columns and roofs, operate the hoists and concrete mixers, pull the scrapers and bulldozers.

They look the same in their quilted jackets and trousers. They cannot be distinguished from the men. And just like the men, they are angry when the reinforced iron mixer is full and there aren't enough trucks to drive the reinforced iron away, they are furious when the machine gets jammed up in the muddy ditch (Borisov, 1961: 68).

Women started occupying typically male-associated professions, questioning men's dominant position both at work and at home. The newspapers of the time outlined a series of emancipation archetypes: the heroic one – a young and seemingly vulnerable girl met with a lot of distrust by the experienced workers, who soon demonstrated willpower and competence in tough situations and as a result gained the trust of her repenting colleagues; the enlightening one – a village girl, who overcame all difficulties, including the conservatism of her own milieu, in order to work and study according to the demands of the new times; existential – a politically and

professionally active family woman, who experienced an intense inner fight and chose to follow the Party's creeds instead of the will of her patriarchal and jealous of her growing social importance husband. Those archetypes were a widespread didactic product that, after the Ninth of September, had to address the conservative reactions of the Bulgarian men defending their masculinity. The numerous propaganda activities of the authorities shed light on how common this problem was. "A man that treats his wife as a household object cannot be considered a decent and cultured person. A man that behaves to his wife like those Turks that had harems is not a cultured person" (Dimitrov, 1946: 78-79). That is how Dimitrov summarized the persisting problem of patriarchy in a letter from 05.08.1946 to the delegates of the First Congress of the Bulgarian Women's Union. Bulgarian women were forced into emancipation and neither regressive activities, nor issues from their private life could stop the implementation of the Party program for women's proper inclusion in the professional, social and political life of the state.

Working women were represented as loving and caring mothers, but the stories about them lay a special emphasis on the labor achievements, on their dedication to work and to the construction of the socialist society. The children went to the background, these mothers were proud to say that from dawn to dusk their children were brought up and taken care of in kindergartens where the cares of the mother are completely unnecessary. In this regard Rada Todorova wrote²: "There is no personal life and mother's joys for the heroine dedicated to the Party's creed" (Todorova 1947: 1).

A similar trend could be observed in the representation of woman as wife. She was a comrade of her husband; but the ontology of 'comradeship' presumed a community of spiritual interests, not irrationality of sexual impulses. This was a kind of indirect relationship that was based on the mutual achievement of the supreme goal, not on the self-sufficiency of the love affection; it was a position that was near, not against in the whims of the erotic game. Thus, socialist woman was gradually stripped of various features of her femininity; in the first decade after 1944 her natural role of 'an object of desire' was almost entirely obliterated. After the war the variety of clothes that women could wear was by no means wide, but it was mainly the party's indignation with well-dressed bourgeois women, who had elegant hairdos and manicure, that hindered women from taking care of their physical appearance. In the first decade of the communist rule fashion was hardly ever mentioned – even in its pejorative aspect – it was only occasionally given as an example of capitalist indulgence, a form without any essence, adequately representing the emptiness of its consumers. The connection between woman's attractiveness and success, between beauty and popularity was discarded. These features of feminine nature were deemed suspicious, to say the least, because of their dangerous proximity to desire, moral corruption, lavish lifestyle and idleness. In this sense it could be added that along with criminal recidivists, political offenders, prostitutes and procurers in Bulgarian labor-correction institutions – better known as labor camps³ – the so called "zozas" were detained. The word "zoza" has an

² Rada Todorova (1902-1987) is a renowned Bulgarian communist functionary. In 1920 she became member of the Communist Party's Youth Organization (Komsomol). Until 1925, when she was given a 12-year prison sentence for illegal communist activities, she worked as a teacher. In 1932 she was released, only to be interned in "St. Nicola" labor camp in 1941. Rada Todorova escaped from there but a year later she was arrested again and was given life sentence. After the Ninth of September she became lifelong Chair of the Committee of Bulgarian Women, as well as editor in chief of *The Woman Today* journal. Between 1947 and 1950 Todorova was vice minister of Labor and Social Care, while between 1958 and 1971 she was part of the leading organ of Bulgaria's National Assembly. In the period 1947-1987 she was member of the International Women's Federation.

³ In December 1944 'Bill of labor correction institutions' was published. This Bill legitimized the foundation of Bulgarian communist labor-correction institutions. In 1962 most of the labor camps were closed down.

unclear origin but it designated those girls with loose behavior who were mainly interested in their good appearance, sexual attractiveness and entertainments.

Along with these various aspects of intimate life of the Bulgarian citizens were subjected to legislative sanctions and restrictions. As a paradoxical heritage from the undesired past, woman sexuality was stagnated within the framework of the monogamous family. In 1956 the new Criminal Code explicitly indicated 6-month prison sentence or up to 1,000 leva fine, as well as a public reprimand for husbands who left their families and started living with another person. The law provided the same punishment for the person who the husband started living with; in case of relapse the punishment was three-year prison sentence (Criminal Code, 1956). Synchronized with the legislation, there were various other regulations and acts that banned extra-marital relationships. Thus, for example, unmarried couples were not allowed to check in the same hotel room. The introduced in 1945 mutual-agreement divorce was removed from the changes in “The law of People and Family” from 1952 and 1953. Ironically enough, the law of People and Family (1956) covertly opposed Marx’s and Engels’ views, which claimed that the ban on divorces in bourgeois society was one of the main factors contributing to the humiliating situation of woman.

In fact, in spite of the unceasing references to Marxist theory, Bulgarian communist regime made a radical turn in relation to Marx’s and Engels views upon the “woman question”. The bourgeois family, Engels claimed in “The Origins of the Family, Private Property, and the State”, was not a voluntary union between two people, but an economic enterprise. The woman there was a representative of the exploited class, being situated somewhere between a means of production and a tool for satisfaction of sexual needs. These were the primal forms of class-gender exploitation of woman that predetermined her further social restrictions – the formalities of divorce, the repudiation of extramarital children, the inequality in inheritance, the impossibility to practice a profession of her choice. Therefore, Engels foresaw that the proletarian revolution would not only destroy the economic relationships of capitalism but also the family connections, thus leading to the liberation of women. Engels wrote about “gradual development of freer sexual intercourse and, along with this, of a more lenient public opinion about a maid’s honor and woman’s shame” after the revolution (Engels, 1975: 69).

In broader terms this thesis was already presented in *The German Ideology* (Marx & Engels, 1957: 52) and in “Manifesto of the Communist Party”. Since, according to Marx and Engels, bourgeoisie conceived of women and children as ordinary tools of labor, the dying out of the family was considered a result of the abolishment of private property upon the means of production (Marx & Engels, 1984: 55-56).

In spite of the extenuating explanations the manifested visions about the destruction of the monogamous family and the common possession of women posed a tough choice to the future communist ideologists – they had to either ground the emerging new society on these, in their essence, socially disruptive views or silently refute the classics of socialism. So attempting to avoid the ambiguous foundation of Marx and Engels’ reflections on the “women’s and sex question” what Vladimir Ilich Lenin borrowed from them was mainly the negation of the autonomous feminist movement as well as the realization that the abolishment of household chores should become an absolute necessity in the course of women’s liberation. The urges about the destruction of the monogamous family, however, did not find ground in Lenin’s ideas. Whatever Marx and Engels envisioned as more liberal sex relationships, the speeches and works of the later communist ideologists silently avoided discussing this delicate aspect of socialist vision and represented its counterpart.

What Marx and more specifically Engels saw as a unified liberating pro-feminist discourse, Lenin later on divided into two autonomous paradigms – the energetic activities regarding the liberation of woman from her domestic chores went along with a fierce stagnation

of female sexuality. The unifying attempts of the already ruling party required a serious revision of the socialist pre-revolutionary utopian visions on the women's and gender problem. Already in 1914 in a letter to Ines Armand, which discussed Armand's brochure about the proletarian views on the women's question, Vladimir Ilich Lenin insisted that she should remove the claims for "freedom of love" from the list of the proletarian demands. He stated that this was not a working-class but a bourgeois desire, which could easily lend itself to numerous interpretations such as promiscuity and exemption from the responsibility to give birth and raise children. What he put among the most significant issues for women was the elimination of financial calculations and material needs in love, the eradication of religious and social prejudices; the prohibition to find the father and other limitations set by legislation, the court of law and the police. The same opinion about the woman and sex question Lenin expressed after the revolution. And in this sense the woman emancipation in Soviet Union and after that in communist Bulgaria excluded the freedom of love, satisfaction of desire, liberal sex relationships.

So, the emancipated Bulgarian woman builder of socialism was seen as an asexual person devoted to labor and public responsibilities. What became an adequate visual and discursive representation of her militant, ascetic spirit was the image of the loom-operator (with a blue overall); the worker (in overalls, with a helmet); the woman brigadier (in a shapeless dress and head scarf); the public-organization functionary (with tied hair and a strict face); the girls (looking the same in their quilted jackets and trousers, undistinguishable from one another or from their men colleagues).

While for the man worker the role of a fighter and heroic builder of the new society to a certain extent reinforced the traditional notion of masculinity, in the female version of this main socialist protagonist – the woman shock worker – the heroism in battles and labor definitely went beyond the boundaries of what was traditionally seen as essential to feminine nature. The transformation of yesterday's women peasants into today's reaping-machine drivers, tractor-drivers and team leaders, of yesterday's tailors, spinners and housewives into construction-workers, turners and crane-operators – this seemingly chaotic and not very practical invasion of women in men's professions – was in fact relevant to the organic-communist layers of the project for the construction of the socialist society. The goal of this project was to reduce the complex taxonomy of various types of women – the proletariat woman, the intellectual, the housewife, the actress, the bourgeois lady, the peasant woman, the courtesan, the coquette – to the family-type woman-worker, as well as to level off and even merge woman and man into one universal labor subject that would gradually lose any sexual characteristics. In reality, general labor service did not mean that women were supposed to massively start work in heavy industry. When the socialist authorities made secondary and higher education accessible to girls, they actually provided girls with serious opportunities for creative and intellectual development in areas that were earlier unattainable for them. This, however, did not discard the fact that – first, there were a lot of women who worked in production sectors that were inappropriate to their physical abilities; secondly, numerous resources were wasted in attempts to legitimize the presence of women in these sectors.

These resources could hardly find their economic justification as lathe-work, metal production, hoist-operation, bulldozer-driving and scraper-dragging were activities, in which the use of men's power insured far higher productivity.

The attempt to obliterate gender differences through labor universalization delineated a spot, specific of the socialist society. There the ideological factor did not simply exercise its traditional dominance over the other socially structural factors, but for a certain period of time it even transgressed the limitations set by nature. As if the amount of time and effort put by women into production indicated the strength and force of their communist spirit, their willingness to sacrifice.

2. The mother-heroine

Gradually, however, this ideal of the communist woman began to retreat in favor of another one, based not so much on the representation of a genderless and rationalized mechanism, whose powers are being derived, condensed and included into the rhythm of a ceaseless work activity cycle, but rather on the intuitions of man, conceived as a part of nature, an entity with particular properties, characteristics and limits (Foucault, 1993: 187-188; Foucault, 1998: 164). If historically, according to one of the main researchers of modern biopolitics Michel Foucault, the vision of a “natural man” replaced the concept of the “machine-body” of the 18th century, in the context of the Bulgarian socialism a similar replacement could be traced in the transformation of the communist biopolitics in the end of the 50s and 60s of the 20th century. Precisely then, after the VII (1958) and the VIII (1962) congress of BKP (Bulgarian Communist Party, in Bulgarian: Balgarska Komunisticheska Partiya), a new course had been taken: one of satisfying the increased citizens’ needs, expressed through numerous campaigns, practices and initiatives in different areas starting from the middle of the 60s and continuing until the end of the 80s.

It appears that the most apparent expression of this change could be observed in the pronatalistic campaign, initiated in the end of the 50s for the stimulation of birth rate. In fact, the concern of the party with respect to birth rate could be seen through a multitude of legal and sub-legal acts, adopted right after the 9th of September. In the first place, it consists of numerous sanctions, restrictions and limitations. Abortions were prohibited until 1956 (Criminal Code, 1956; Criminal Law, 1951: 19). In 1951, an Act for birth encouragement was promulgated, requiring all unmarried and childless men from 21 up to 50 years and women from 21 up to 45 years to pay a “bachelor tax” (Act for birth encouragement, 1951). Along with this, during the period of the early socialism, erotic acts and the deriving of self-centered pleasure from the body were represented in a highly negative plan as political acts, directed towards the building of communism. Solely the instrumental direction of sexual intercourse towards its future product provided the necessary justification of the sexual relations. The activities for conceiving children and the production of goods were identified with a sterile productivity, according to the anti-hedonistic communist viewpoint with the demographic requirements (Popova, 2016: 58-107).

Along with this constraining-limiting line, the socialist state also introduces a multitude of social measures for the mothers and the children. They are expressly emphasized even in the general law of the state – the Constitution from the year of 1947:

The woman-mother benefits from an individual protection with respect to labor. The state puts extra care for the mother and the child by establishing maternity and children’s homes, kindergartens and dispensaries as well as by providing women with maternity leave before and after the birth of the child, while keeping her salary and the possibility for free obstetrician and medical help benefits (Constitution of the People’s Republic of Bulgaria, 1947).

In the year of 1950, a medal of the “Mother’s glory” was founded, and renamed later in 1952 into “Mother heroine”. This medal was awarded to women who have raised more than ten children. “Act for birth encouragement” from 1951 affecting workers, employees and retirees, besides the already mentioned “bachelor tax”, also envisaged a one-time financial help during birth, an increase in salary for each following child, a paid and an unpaid maternity leave and a low interest rate loans for the young families (Act for birth encouragement, 1951). Changes in the Act and the Regulations for its application in 1955 executed the right to a one-time financial support for the multi-child families (three or more children) with financial issues (Ivanov, 2010). A special provision in the “Law of pensions” envisaged women, who have given birth to and raised more than five children up to the age of eight, to be retired with 15 years of service and age divided into three categories: I category labor – 40 years of age, whereas for categories II and III – 45 years of age, respectively (Ivanov, 2010). Moreover, the multi-child mothers could use free transport with BDZ (Bulgarian State Railway, in Bulgarian: Balgarska darzhavna zheleznitsa) and marine transport, as well as a free or discounted use of public baths (Balutsova, 2011: 48).

In her research on the family legislation in Bulgaria, Svetla Balutsova notes that in the period of 1944-1957 approximately 50 normative acts had been promulgated, all of which were directed towards stimulation of the natality rate through the increased number of multi-child families (Balutsova, 2011: 48). However, in the first 10-15 years after 9th September, the communist politics was focused predominantly on the inclusion of women in the labor and the social sphere. The pronatal measures were in contrast with the Stahakhanovian enthusiasm required of the shock worker and in these first years after 1944, the heroine woman of labor possessed a far greater symbolic capital than the mother. The extreme increase of the natality rate, towards which laws and encouragements for such a stimulation after the war were directed, aimed at the poorest and uneducated parts of the population (mostly from Muslim origin), for which child allowances (accumulated with the birth of each next child) represented a serious proportion of the total family income (Ivanov, 2010).

In the end of the 50s and the beginning of the 60s, the demographic politics acquired an entirely new addressee. The attempt for bringing the woman out of the family-centered rut and the incautious deviation from her mother's role in favor of labour and social activities threatened to cause serious disturbances in the demographic process and, in perspective, to deprive the building of communism from the so very important human resource (Rangelova, 2011: 26). As a result, the monopolistic appropriating of the polyvalent female activity from the labour sphere was being disturbed by the accelerated pronatalistic politics. A speech of Todor Zhivkov, from the year of 1963, which appealed for an increase in birth rate and emphasizes on the necessity of having a third child in young families, officially posed a new goal of the demographic practices from the 60s and the 70s (Zhivkov, 1963).

In the end of 1966, the Decree of the Central Committee of BKP (Bulgarian Communist Party) and of the Council of Ministers (№ 61/28.12.1966) for stimulation of birth rate was endorsed, which redirected the financial stimuli for birth and raising of children from the extreme multi-child encouragement to having a second and a third child in the family. The one-time financial support for the second and the third child were determined in the amount of 200 and 500 leva, respectively, whereas for the first, the fourth and each following child, the amount was only 20 leva of allowances. For the third child an additional financial support of 10 leva was envisaged, irrespective of the income of the family, including the agrarian owners, who before that hadn't receive any financial support for the birth and the upbringing of their children. Since the year of 1969 and thereafter, the different income groups, determining differential monthly aids for children, were removed and their allowances amount was in accordance with the new politics, which encouraged the birth of a second and a third child – 15 and 35 leva, respectively, whereas for all other children the financial support was 5 leva. It was recommended to TKZS (Labor Cooperative Agrarian Holding, in Bulgarian: Trudovo kooperativno zemedelsko stopantsvo) to pay these allowances to the cooperators from its own funds. The paid pregnancy and maternity leave for the birth of a second and a third child was increased from 120 to 150 and 180 days, respectively, whereas from the year of 1973 and afterwards it began to cover a whole year (Act for birth encouragement, 1968; Regulations for application the Act for birth encouragement, 1968; Constitution of the People's Republic of Bulgaria, 1971) .

The period of the unpaid leave was increased as well, and it was also regarded as a time of service for both the female workers and employees, as well as the female cooperators and the women unemployed up until the moment of giving birth. The children up to the age of one were provided with dairy products, fruit and vegetables, whereas the children up to the age of seven were provided with appropriate food and clothing, respectively. The multi-child families paid considerably lower taxes in kindergartens, they had the advantage for an admittance in the latter, whereas their children educated in technical schools, in higher and semi-higher educational institutions received scholarships. These families were granted with privileges in employment and with advantages in residential accommodation and residence construction. A complex healthcare

was envisaged for the children and the mothers, namely: specialized measures for fighting the infertility and miscarriage; a development of child gynaecology; prophylactic measures for women's health and fertility preservation; a preparation, an introduction and a compliance for labor supervision of the pregnant women and mothers, et cetera (Ivanov, 2010). In this way, if in the early post-war years, the measures for stimulation of birth rate were focused on the uneducated groups of the population with the lowest income, the ones from the 60s and afterwards were addressed towards the emancipated woman, the female worker or cooperator, who combined the labor duties with the maternal ones.

Here it should be added that, except the privileges envisioned for the mothers and the multi-child families, this powerful pronatalistic politics continued to exist up to 1990. In a research on abortions in Bulgaria during the time of socialism, Vivian Hamburger points out that, even after the permission for abortion *ad lib* in 1956, abortions were actually hard to be performed – with numerous administrative obstacles and humiliations, often even without anesthesia. In 1972, a decree from the minister of health care, Dr. Angel Todorov, was signed. It posed additional limitations on abortions *ad lib*: they were forbidden for married women without children or for those with only one child. The same research shows that these limitations were also accompanied by the lack of any popularization of the different types of contraception (Pramataroff-Hamburger, 2015: 257-269).

The demographic strategies of the late socialism, as expected, were also based on the massive inculcation of new discourses and images. In this way, in the first place, in the end of the 50s, the ambivalent discourse related to motherhood, the raise of children and the care for the personal life was left behind. If in 1947 Rada Todorova had declared that for the loyal female fighter for the motherland there is no maternal joy, by the end of the 50s the female shock workers rarely expressed their pride of the lack of time spent with family. Medias showed pictures and reportages of happy multi-child families by stigmatizing the yet another negative anti-socialist hero – the one-child parents, who led by their egoism, neglected not only the spiritual development of their child, but also the common good of society.

Gradually, socialist ideologists abandoned the archetype of silence in relation to some problematic areas of the intimate sphere – the children seized being born and educated “on their own”, while the woman performed high-industrial labor in a factory or in the field. The family terminated its unproblematic existence as a union of comrades, whose common worldview had the conjuring power of keeping it together under all circumstances. The melodramatic pathos against the divorces and infidelities, the legal measures and social reprimand of partners who abandoned their family, the recipes in the press for marriage strengthening, raising and upbringing of children, as well as the new advices for beautification in magazines and books devoted to cosmetics, fashion, and maintenance of an aesthetic face and body; all these visualized the ambiguous situation of the Bulgarian woman, who was torn apart between the symbolic labor achievements and her questioned existence in the private life.

In 1967, in a speech of the joint meeting of the Political Bureau and the Council of Ministers, the ideologist of the socialist family, Pencho Kubadinski, found the causes of the lower birth rate in the alteration of female labor and in the active inclusion of women in the societal, economic and cultural life (Hristov, 2016: 99). The postulation of such a proportionally inverted correlation between the ratio of birth rate and emancipation led to the expected conclusion of the necessity of rethinking the yearly socialist views on the shock worker labor and the social activity of women. With respect to this plan, in the 80s a delicate criticism of women's excessive emancipation resulting in her decreased femininity started to appear. In his book “Reflections on the equality of rights”, published in 1985, Hristo Domozetov cited the reflections of different women on the topic of the equality of rights, among which could be read the following ones: “Emancipated women reach out either to a neurologist or to an extramarital relationship” and “Up to now, the woman had received goods, but she has manifested an elation from that. However,

from now on, using different measures, society should educate girls in a more traditional way, with truthful values” (quoted in: Galabova 2016: 196; my translation). In this line of reasoning, the magazine “Otechestvo”, from the same time period, represented the viewpoint of men on the contemporary woman, viewed by a part of them as “a soulless clerk”, as “a director, who imposes her own veto”. One of the statements eloquently mentioned the following: “[...] a major weakness in our educational system: girls are unprepared for their future roles of women. They are educated as personalities, as specialists, as employees, but they are not being prepared for truly being women” (quoted in: Aleksandrov, 2015: 198-199; my translation).

Propagandistic campaigns reiterated the old headlines with brand new thesis material. The Decision of the Political Bureau “On the elevation of the women’s role in the building of the developed communist society” from 06.03.1973 insisted that: “Appropriate labor for all women fit for work and more leisure time for the mothers should be provided...” (“On the elevation of women’s role 1973”; my translation). Also, in a speech by Pencho Kubadinsky – “Active female builders of the socialist society” – it was pointed out that: “The labor activity of women should be combined harmonically with motherhood – this so highly noble function and inevitable duty to mankind...” (Kubadinski, 1983; my translation). The campaigns for inclusion of women in the traditional male industrial fields were replaced with campaigns prompting women to fulfil their maternal duty.

The drastic decrease in the shock work rhetoric and its replacement with archetypal discourse of the reproductive femininity was marked by the serious deviation from the communist project in a regressive direction against its universal design.

The labor-heroic activity of the woman began to lose its symbolic significance faced with the real threat seen in the decrease of the natality rate and the aging of the population. The first decade after 9th September marked the culmination of the grandiose project for gender universalization on the labor subject. But in spite of its progressive rhetoric, from now on its dynamics could be described by a certain backwardness of the optimistic-modernized communist program in relation to the natural regularities and requirement as well as in relation to the legitimization of the pre-socialistic values. Starting from the maternal functions of women, the late-socialist biopolitics seriously impaired the gender-unified socialist dogmatism.

As a consequence, from this ideological turn towards an elevation of the mother’s role once again, the socialist woman was “feminized” in another aspect as well. The focus on her physiological particularities led to the rethinking of her place in a multitude of spheres of hard labor. The care for the health and the reproductive capacities of the woman placed under question the so extended boundaries of her professional reach in the 40s and the 50s. In the first 10-15 years after 1944, media reportages enthusiastically welcomed maidens and women among scrapers and bulldozers by dignifying their tense and exhausted faces, but since the beginning of the 60s, this type of media pep talk gradually faded away. From the end of the 60s and onwards, began a process of inclusion of women in some of the industrial fields, in which they had been included almost forcedly. This process was far more silent in comparison with the large-scale campaign for a stimulation of birth rate. This process accelerated in the 70s and culminated in the above mentioned Decision of the Political Bureau “On the elevation of the women’s role in the building of the developed communist society”:

Due to the particularities of the female organism, it is necessary for the difficulty, the strain, the intensity of labor and other possible noxiousness in the industrialization to be constantly researched. Gradually, a reassessment should be made in professions that were traditionally considered as female ones. Based on scientific research of the strain of the professions the noxiousness and the intensity of the labor should be determined. It should also be determined which ones of them are appropriate for women’s labor and evaluated which male professions as a

result of the scientific-technical progress are now actually accessible to women (On the elevation of the women's role, 1973).

Instead of the discursive and visual representations of women in coveralls and a genderless knot or a headscarf in a tractor or a bulldozer, other propagandist images of women and maidens started getting created: smiling with a baby stroller in the park; self-confident and neatly dressed in a clean and modern workplace; in a wedding dress in the ritual house; as a seller or a customer, surrounded by goods in the shop; or resting with friends in a confectionery.

In this way, the legitimization of the motherhood dug on the gaps, through which the gender particular body with its needs, idiosyncrasies and differential markers performed its return into a society, which by definition rejected it. Through this gap the concession to traditional care for the appearance of the woman and also the attempts for a relief of her household labor gradually rushed in. The latter along with their social significance, in another aspect represented a recognition of the failure of the project for total emancipation of the woman from the “household chains”, which went back to the first years after the 9th of September. The Decision of the Political Bureau “On the elevation of the women's role in the building of the developed communist society” demonstrated exactly this interlacement of the concern of the mother with the awareness of the difficulties with the movement of women from the gender non-universal area of the household labor as well as with the suddenly appeared attention towards her female role in the marriage relations:

During the past period, the socialist state and the society put great care and devoted significant resources to the relief of the household labor of women. However, the taking of the household activities from the societal industry seriously falls behind from the needments [...]. The traditional attachment of women to the household activity is not overcome yet. Due to all this, the household labor takes a big part of a woman's time and has a negative influence on the upbringing and the education of the children, on her own personal spiritual growth and on the marriage relations as well (On the elevation of the women's role, 1973; my translation).

In the history of the socialist and the communist movement, the “woman question” had always taken a middle place, not only with its social implications, but also due to the organic connection with the idea of the creation of a gender neutral labor subject. In the same vein, even the partial rejection for emancipation in the Party's concern of the natural limitations of the female organism and women's reproductive functions deeply changed the social bases of the communistically constructed society, the sexual-role models in it and finally the life- world of the socialist citizens.

Without a doubt, the “feminization” of the woman had nothing in common with the ecstatic of the desire, the individualization of the body, nor with the outlets from the world of disciplines. The interest towards the female organism became a starting point for new forms of control: through demographic strategies and the redirection of the human resources from one place to another; through the limitations on abortion and the contraceptive means; via the liberation from the household labor once again, which on its own turn had to lead to the formation of user's habits and the usage of the wide developing complex of goods and services; through the multiplied role of the woman, determining her leisure time and personal life. Nonetheless – compared not only with the ascetic bodily ideal of the early communist regime, but also with the post-socialist “synopticum”, which overcomes the body not in spite of, but through desire (Bauman, 1999: 72-77) as well as in general with the dominant in Bulgaria neoliberal model, which mostly puts under suspicion the security and the health of the body and along with this, leads to a serious imbalance the labor-leisure time relation (see Ghodsee, 2017) – the late socialist politics of the body, including those related to the role of the woman, have to be appreciated in their ambiguity.

Even with the attempts for a regulation and a control of the private life, the social acquisitions from the middle of the 60s, in the first place, secured the not so small and the not so unimportant sphere of a free from engagements time, and, in the second place in the particular sense, they freed the citizens from significant efforts for a physical survival, profits, a professional career and realization. A reasoning of Boris Grois, cited by Ivaylo Znepolski in “The Bulgarian Communism”, represents exactly this rarely disputed aspect of the freedom’s notion in the East European socialist societies:

“What does it mean to be free? To have free time! To simply do nothing. It is often said nowadays: the people from Eastern Europe were liberated from communism. But during communism, they had far more free time and therefore greater freedom. No one was making great efforts. Due to this reason, the mere undertaking was very efficient, but it has nothing to do with freedom. It was exactly the opposite: in the West, people were way more dependent on external subordinations” (Znepolski, 2008: 242; my translation).

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Poverty – The Social Factor Destabilizing National Security

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Abstract

The analysis is an attempt to support the process of education in the subject Social conflicts of the students of Social activities specialty at the Faculty of Medicine at Trakia University in Stara Zagora, Bulgaria. Without ignoring the significance of many other factors destabilizing the social sphere and leading to social conflicts, the present work focuses only on poverty as a significant and negatively affecting the national security factor. The aim is to provide an opportunity to reflect on the impact of poverty, its characteristics and legal nature, its social significance and role, as well as its negative impact on social and national security. Therefore its characteristics are analyzed with a keen interest.

Keywords: poverty, national security, social sphere, social policy.

1. Introduction

In search of a modern political profile, financial and economic stability, and the establishment of sustainable democratic norms, states aspire to build and maintain consistently high levels of national security. Among the characteristics of the stability of national security, a special emphasis is placed on poverty, as an influential and difficult to overcome social factor. Its absence in the national social sphere guarantees financial stability and economic prosperity. In its essentials, poverty is able to erode public relations. Furthermore, its scale is likely to destabilize national security by endangering personal human dignity and the rule of law in civil society (Vasilev, 2018a).

Postmodern social models of government and political forms of statehood prove that social security and stability are at the core of national security (Vasilev, 2018b). Social security in each time period is one of the main factors guaranteeing national security, because its realization gives peace and equity in the civil justice area, implies social and financial equilibrium, social equity and justice.

Social security (where people receive income or services as a result of their contribution to a particular fund or insurance scheme for work or poor health) is vital not only for citizens but for individuals as well as for society because it is a part of the state's construction. In defense of basic social human rights, the legislator has accepted that social security should be implemented by law by state monopolies such as the National Health Insurance Institute and the National Health Insurance Fund, and that is because social security is considered as an exclusive strategic resource of priority importance for the national security and the prosperity of statehood.

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In the sense of its significance, social security is perceived as a universal instrument for the development of social relations in every society.

The topicality of the issue is driven by the dynamics of the social environment profile and its inner relations, the impact of the social factor poverty on society and its economic development in the conditions of the global social, financial, economic and demographic crisis and the continuing migratory flow.

2. Method

The analysis was carried out using the following methodology: observation; study of documents; system approach and use of data from functional and statistical analysis. Before analyzing poverty as a destabilizing national security factor, it is necessary to clarify the concept of national security that is relevant to political life and is often associated with human problems for the establishment of social order and social justice. On one hand, the understanding of the meaning of this term can be accepted and used as a time pattern related to the dynamics and trends of development in the political and economic sectors, and on the other hand, it represents its impact on the social community and its direct activity in the social sphere.

3. Discussion

This paper supports the thesis that social security is a legal certainty for man, even more so that our country's policy is based on the values of democracy, equal opportunities for personal development in society, the preservation of national identity and culture and the protection of Human Rights in the presence of complementarity and commitment of all components. In this sense, civil rights are an essential part of social law which we accept as part of public law in support of social functions, social policy and therefore social security for which the state is a guarantor and which it develops.

3.1 *Concept of national security*

The historical view of the initial use of the concept of national security brings back to 1904 and US President Roosevelt, who in front of the US Congress announced his political decision to send troops to the Panama Canal area away from state borders in an attempt to effectively protect state interests. According to Slatinski (2011): "President Woodrow Wilson (US President in the period 1913-1921) reminds that the concept of national security has been mentioned in the Virginia Declaration of Rights, mainly by one of the fathers George Mason, 1725-1792". The document states: "The government is or must be created for the common benefit, defense and security of the people, the nation, or community" (Mason, 1776).

The first definition of "national security" in the categories of "national interests" was given by the American philosopher and publicist Walter Lipman (1943), according to which: "The State is in a state of security when it does not need to sacrifice its legitimate interests in order to avoid war; and when it is able to protect its interests through war if necessary".

The management, regulation, and development of the social sphere in the lives of citizens and the associations in which they are involved, the provision of social stability, the existence of legal and civil protection framework, secure defense, the availability of information security and the environment are the irrevocable priorities for our society.

Domestic national security, rule of law and order take place at a political, economic and social level and are tied to the influence of the definition of security. As a basic law, our

Constitution (1991) has a direct impact on public relations, which is why the term national security is directly related to building a stable and secure country, but there is not a contemporary constitution that offers a definitive definition of the concept of national security. By formulating the basic national values, as fundamental to freedom, equality, peace, justice, and tolerance, our basic law reveals the direction and purpose of the constitutional term national security. This concept is found in several places in our Constitution, and each of them presents us on how it is involved in complex social relations. National security encompasses the values, interests, and needs of the individual, and their protection is a fundamental objective of national law because every law relevant to the domestic or foreign policy of our country is related to the protection of the basic values, such as national security.

Social security is an essential part of the national security system. Notwithstanding the numerous scientific opinions explaining the concept of national security in the legal framework of our country, it finds a definitive definition in the text of Art. 2 of the Act on the Management and Functioning of the System of National Security Protection (2015), which states that it is: "...a dynamic state of society and the state, where the territorial integrity, sovereignty and constitutionally established order of the country are protected, when the democratic functioning of the institutions and the fundamental rights and freedoms of citizens are guaranteed, as a result of which the nation retains and increases its well-being and develops as well as when the country successfully defends its national interests and achieves its national priorities." Art. 4 of the same law sets out the basic principles of the management and functioning of the national security protection system by which it is considered as an element of the overall security policy that contains the national legal framework and is the guarantor of its implementation.

This article is not intended to analyze the multifaceted nature of social security, as part of national security, poverty is the only subject, as a major social factor that can destabilize national security. The existing social environment and the legal framework of our country are built to harmonize in their mutual usefulness, but the temporality of always overtaking the legal norms and the attempts of the legislators to "dress" in a legal framework the emerging social problems and conflicts are often "post factum" or failed. In this sense, the problems in our social policy in the post-communist period of development, albeit as a member of NATO and the European Union, are of utmost importance to our entire society.

3.2 Concept of poverty

Poverty is an influential, prominent, too authoritative, and difficult to resolve the public issue because it has deep social, economic and political roots. In an attempt to analyze and explain this social factor that has become a problem for our society, it is necessary to analyze the transition from a totalitarian to a democratic society that is accompanied by shocks in social attitudes and has forced drastic changes in moral norms and patterns of behavior, as well as in the level of well-being of Bulgarian citizens. The road to democracy proved to be convenient for a few, difficult for many and impossible for a large part of the citizens of our country and it affects not only the ordinary person but also his family, his environment and ultimately society. Poverty is powerful because it multiplies easily, it becomes a mass problem for society and has the energy to transform it, destroy it and build it in a new and different way, most often extremely inconvenient and almost insoluble for the rulers. The poverty factor, its destructive impact on national security and the fight against it is part of the social policy of the countries from the deepest antiquity in every society, and as a problem has always been one of the most important.

The difficult to define the concept of poverty is full of political and ideological burden, but let us recall that as a political document of our contemporary history the first Strategy for combating poverty and social exclusion (2003) for our country was compiled when the need for

changes in society has forced politicians to see the danger of social decay processes in it. Among the criteria for defining the concept of poverty, the following four stand out:

- The first – characterizes poverty as the impossibility for people to buy food, that we accept as a characteristic of some countries of the so-called Third World;
- The second – defines poor people as unable to buy not only food but also to allocate funds for their basic and necessary household needs, which definition is overlooked by the developed countries;
- The third – defines poverty in society for the part of it that is unable to ensure a decent lifestyle and living standard for the employees;
- The fourth is related to the social participation of the people in society. From this point of view, the poor is who cannot afford work, education, health care and leisure time in the social environment.

Empowers have always sought to overcome the symptoms of poverty, and historically they have often been assisted by religious communities, regardless of their genesis. In this sense, early Christianity, as an epoch that cannot be separated from the Roman Empire, helps to fight poverty by imposing on the ruling elites the means and influence to build the first social institutions, because the new religion requires universal charity and assistance for the poor and the sick.

Today, poverty is not seen as a resultant element of the politicians' policies, but as a personal characteristic of people who are considered to be poor. This category of citizens is analyzed and accepted as less able, less motivated, less educated, sometimes lazy, too old or too ill, or otherwise injured, suggesting that most of them are responsible for their own impoverishment.

In Community law, the available definition of poverty shows that a citizen whose income is less than 60% of the average income within the Union can be considered poor.

International law is valid in the United Nations legal framework, according to which people who live with less than \$ 1.25 per day or € 0.94 per day are considered “extremely poor”.

Poverty is a multifaceted and difficult to define concept, because of the fact that the national parameters of measurability are very different, but in any case, it causes social distress by creating problems for the political constructs that govern the security policies. This paper examines poverty by pointing out its main characteristics in an attempt to present it as a negative impact on the national security and stability of our country.

In this aspect, poverty is conceived as:

- The inability to find a better-paid job and lower incomes from the existing occupation;
- Lack of opportunity for personal development, qualification and obstacles which prevent professional development;
- Lack of employment opportunities for the growing uneducated part of the population.

Often, for the societies in crisis, their working-age population is perceived as poor and without prospects for development, because it is influenced by the strong dependency of the problems of age and type of residence. In this sense, poverty leads to social paralysis and ubiquitous personal demotion for the realization of the labor process. For workers, the image of success is reduced to better financial income, political protection, and professional development. On the other hand, for the poor people finding a job and filling the family budget in some way due to lack of education or permanent work is considered luck. The growing impoverishment of the population in our country derives from the following circumstance: there is an increasing part of our society which does not attend school, does not educate itself, work and therefore is

marginalized. From a political point of view, this population differs in its understanding and value orientation and the effectiveness of the national social policy is does not offer or contribute to the self-confidence of society or ensures family financial stability. The policy fails to motivate or return people to the labor market.

3.3 Poverty in the context of national security

Considered in the context of national security, the role of the state is to guarantee the social existence of people, their social stability, social security and thus their national security. At the national level, there is no comprehensive national vision for coordination between the different production areas, services, and education. In the current situation of reform of secondary and tertiary education in Bulgaria, it is necessary to focus attention on the need for innovative and flexible teaching methods that meet the needs and potential of the students (Mareva, 2018). We are witnessing professional reforms without interdependence and without a strategic perspective on birth and poverty. The finding in this sense is that there is low industrial growth in a multiplying administration in a situation of negative population growth.

For all of us, it is clear that poverty leads to the social exclusion of citizens, to the increase of the criminogenic environment, the marginalization of a large part of the population and to the impossibility of social inclusion (Benkova, 2013). Successful social integration implies the implementation of a state policy that:

- Socialize the population by empowering them to participate in the decision-making processes;
- Supports access to social services and social care, education and health systems;
- It creates conditions for overcoming the inequality of the population, from a territorial perspective, as well as the inequality between men and women, by age and by ethnicity.

The cost of a modern national social policy is associated with high spending and difficult achievement of the results expected from society, and the focus is not on the misuse of funds, but on the ineffective management and the imposition of policies insufficiently targeted towards the poor. Therefore, they do not achieve the desired positive effect and results, which leads to social isolation. In addition to the existing opinions on the definition of poverty, the concept has a national method of measure, which was adopted for Bulgaria in 2007. For defining poverty, a set of indicators is used, the main ones being: unemployment rate; number of people living on social assistance; level and distribution of citizens' incomes; number of accommodated children and adults in specialized institutions; children dropped out of the education system; life expectancy at birth, and regional differences in levels of poverty. For 2018, the adopted poverty threshold for Bulgaria is determined by Government decision and is worth 321 BGN or 164.13 EUR, which is by BGN 7 or 3.58 EUR more than the figure for the previous year 2017. We can assume that there are two main types of poverty:

- Absolute poverty – meaning that the Bulgarian citizen is deprived of resources for his physical survival;
- Positive poverty – means comparison with a sample or other similar measure.

We take poverty as one of the main problems in the social sphere and at the same time, a problem that can destabilize national security, because among other things it humiliates the person, deprives it of its essence, and according to Smith (1776), societies need to fight because the persons must: "...be able to appear without shame in society". Poverty makes people dependent and is a prerequisite for the emergence of lasting social conflicts that are insoluble due to the fact that there is no control over the full implementation of the legislation. In the political context, it is a meaningful fact that there is no complete unification of national legislation with that of the

European Union regarding the freedom of movement of citizens, the degree of education and the opportunities for the realization of the labor market.

The threat to the national security of our country and to the security of united Europe is also due to the fact that millions of poor citizens from different European countries looking for livelihood find work in the richer countries of the community. The prophecy is that there is no educational and social development for them. Their state has no opportunity to implement training measures. For the state, it is impossible to educate this category of citizens and to impose on them training requirements related to the defense and security of the territory and national borders, because poverty is stronger and more influential than the territorial boundaries. In such cases, the strength of democratic norms defining freedom and protection of Human Rights is stronger than the influence of the national educational framework, obliging citizens to be trained until the age of sixteen.

According to Mirchev (2011), “The modern structure of social inequality in Bulgaria is not stimulating to development but is a barrier to the modernization of the economy. The main reason for this is the cessation of the general development of human capital, which largely makes society's prosperity impossible according to European standards”.

The strength of the state and its ability to modern and constructive social policy is emphasized. Civilization is spreading to a degree of difficult compatibility or a radical incompatibility between the caste-based self-isolation of wealth and the prosperity of mass and compact communities in isolation under the line of degrading misery, with archaic tribal forms of life and collectivity. Other communities and groups with modern education, extended knowledge, spiritual interests, and intellectual ability oppose mass and compact communities and strata sealed into primitive illiteracy, mental underdevelopment, and civil insolvency. Communities with a cosmopolitan value orientation and lifestyle, with dynamic mobility of life, careers and communication stand against communities and strata attached to the genus and place, to feudal livelihoods, with the fear of civilian helplessness before the power of the powerful.

4. Conclusion

In this context, it is concluded that poverty weakens national security, destabilizes the defense sphere requiring educated, highly qualified and motivated specialists, thus demoralizing and demotivating defense structures. Hristov (2013) shares the thesis that: “The share of people at risk of poverty or social exclusion in the European Union is the highest in Bulgaria – almost half of the country's population lives below the poverty line, with serious material deprivation or inability to participate in the labor market”.

The realities of our times confirm the fact that poverty and the risk of social exclusion are significant value factors whose presence and expansion in society destabilize the state and its structures and therefore, the defense structures.

Among the opportunities for improving the national social policy, the present work comments the political aspects related to poverty and national security.

The political aspects of improving our country's social policy are related to the development of our economy and our membership of NATO and the European Union. The application of the text of Article 136 of the Treaty on European Union (2007) is mutually obligatory because it states: “The European Union and the Member States, in accepting the fundamental social rights enshrined in the European Social Charter signed in Turin on 18 October 1961 and in the EU Social Charter for the fundamental social rights of workers in 1989 aim to promote employment, improve living and working conditions, harmonize social support, dialogue between management and labor, develop human resources to achieve high employment and counteracting

the drop out of the labor market. From this perspective, the European Union and the Member States will implement measures that will take into account the different forms of national practices, especially in the field of contractual relations and the need to support the EU's competitiveness".

The objectives of the EU's foreign and security policy are to: protect peace and strengthen international security, promote international cooperation, develop and consolidate democratic processes in the countries of the Union and the respect for Human Rights and fundamental freedoms, as well as the rule of law. The policy of implementing the equal political partnership has an essential role in a wide range of issues at a historical, regional and international level. The Neighborhood Policy requires support for partners implementing reforms to achieve democracy ideas, the rule of law and respect for human rights and aims to promote inclusive economic development in these countries as well as to establish partnerships with different groups and organizations in parallel with relations with governments.

The European Union has limited social powers because the main social policies (employment and social assistance) are governed by national governments, and individual countries themselves decide on issues such as minimum wage margins, the role of collective bargaining between employers and trade unions, the organization of the pension system, retirement age, and unemployment benefits. The European Union has created a number of tools to overcome social problems, some of which are the following:

- The European Social Fund, which celebrated its 60th anniversary in 2017, has helped millions of citizens to master new skills and work on the labor market;
- The European Globalization Adjustment Fund provides support for employees who have lost their jobs in the European Union due to changes in global trade – for example, when large companies transfer their businesses outside Europe;
- The European Employment Services Network links labor mobility services throughout the European Union, which extends the opportunities for work and the available information for seekers and employers, and the European Parliament has approved changes to the way the network operates to improve its services.

The operation of these and many other legal instruments is an opportunity to harmonize the social systems and laws of the Member States of the European Union which according to their treaty must work actively in the following areas:

- Impact on the working environment for health and safety protection;
- Improve working conditions, inform and consult workers and enforce legal norms to unify the educational frameworks for United Europe.

Of course, it is not possible to list the models of implementation of social policies, but the main ones are:

- Enforcing social quality and convergence through legal unification and temporal economic policy;
- Implementation of national policies to increase employment.

In the present analysis of poverty, as a social factor destabilizing national security, the following main motto was imposed:

- Historical and legal overview confirms that the social stability of our country leads to minimized levels of social conflicts and crises related to national security;

- The main problems in implementing the overall national social concept are related to poverty and social conflicts;
- Applying a policy of unifying national social standards and legal norms with those of partner countries would have a positive financial and social impact, putting civil society on a level playing field with those of United Europe.

In this sense, the general conclusion is that social security policy and the reduction of social risk have their high potential within the framework of national security due to the following advantage:

- When the social stability of the country is a product of realized historical and legal analysis updated with the realities of European integrity, this will lead to constant minimized levels of social conflicts and crises, because the implementation of the policy of unification of social standards in our country with that of the partner countries would have a positive impact both in financial and social terms, putting civil society on a level playing field with those of United Europe.

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Methods Used by Teachers of Literary Education Working with Texts in the Shoah Theme

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Abstract

The paper presents partial results of a quantitative research survey, the research tool of which was a non-standardized questionnaire. The main aim of the research is to find out the opinions of teachers of Czech language and literature at the second grade of primary schools on the implementation of the Shoah theme in the teaching of literature. Within the quantitative phase of the research, a total of eighty teachers of a defined educational field were tested in full-time primary schools in the Vysočina Region. The region was chosen mainly because there is no college in the area of education of future teachers, which led to our willingness to increase the willingness of the potential respondents to participate in the research. This assumption has largely been fulfilled. In the article we present the views of the sample of respondents in the area of the methods used in literary texts dealing with the theme of Shoah as part of the teaching of literary education. The most common answer (75%) was the understanding of the text (unknown words, etc.), discussion (71.3%), and the search for information related to the art story (51.3%). The presentation of these results can lead to some improvement of the situation for the pedagogues working with Shoah texts, thus increasing the effectiveness of the educational activities of the defined texts on the recipients.

Keywords: Shoah, Holocaust, literary education, teacher, methods of working with texts, research.

1. Introduction

The issue of Shoah² is becoming more and more relevant today. “Antisemitism³ is rising sharply across Europe, experts have said, as France reported a 74 % increase in the number of offences against Jews last year and Germany said the number of violent antisemitic attacks had surged by more than 60 %” (Henley, 2019). The novelty of the phenomenon can be demonstrated

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² “Shoah is the Hebrew word for ‘catastrophe’. This term specifically means the killing of nearly 6 million Jews in Europe by Nazi Germany and its collaborators during the Second World War. The English-speaking countries more commonly use the word Holocaust, which is Greek for ‘sacrifice by fire’” (Mémorial de la Shoah, 2017). Compare: Kokkola, 2003: 4-5.

³ The official definition of anti-Semitism by the *International Holocaust Remembrance Alliance* is: “Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities”. See <https://www.holocaustremembrance.com/working-definition-antisemitism>. Compare: Le Project Aladin (<http://www.projetaladin.org/>).

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by research conducted by the company Fondation pour l'innovation politique⁴, *Violence antisémite en Europe 2005-2015 (France, Allemagne, Suède, Norvège, Danemark, Russie et Royaume-Uni)*. Out of a total of 16,500 research participants who identified themselves as Jews, 85 % said they saw the rise in anti-Semitism as a serious problem⁵.

- The most commonly used methods in dealing with the Shoah theme in literary education are the methods of understanding the text, discussing and searching for information.
- The least used methods are the comparison of the text (theater) masterpiece and the film (theatrical performance).
- There are some differences in teachers' views on appropriate methods for dealing with Shoah-related texts and methods used in educational reality.

We believe that the increasing rate of increase in open anti-Semitism is related to the considerable globalization of the contemporary world. Clementina Accedo (2010: 2) remarks: "In a time of increasing globalization and migration, when many societies have reached unprecedented levels of cultural diversity, resurgent nationalism and xenophobia can remind people of the events that led to the Shoah"⁶.

The rise in anti-Semitism in history has led to the development of one line of war events that can be defined by the term Shoah. A summary of the phenomena that warns us of this phenomenon summarizes Irwin Martin Abrams (1997), when he claims that the Shoah events can be perceived as a drawback, "who is 'different' – whether black or white, Jew or Arab, Christian or Moslem – everyone whose orientation differs politically, philosophically, sexually".

We believe that the best way to prevent the manifestations that led to events that can be characterized by the term Shoah in history is to familiarize the citizens of democratic societies with defined events at the earliest age (second grade of primary schools)⁷ and to the greatest possible number of educational fields (respective school subjects)⁸. Clementina Accedo (2010: 2) notes: "In a time of increasing globalization and migration, when many societies have reached unprecedented levels of cultural diversity, resurgent nationalism and xenophobia can remind people of the events that led to the Shoah".

2. Place of the Shoah theme in the educational system: Education and teachers

The issue of the Shoah should be an integral part of the educational field of History, which is intended by its postulated expected outputs for the presentation of history and the history of anchored events. In addition to the above-mentioned subject, we provide a suitable implementation area for the defined phenomenon of Czech language and literature, the literary component of the subject, not only with its focus on educational aspects. "From (...) perspective that the (educational) power of literature does not lie properly (or at least not solely) in enabling the perception, bringing to presence a world of existing relationships, in which we can say or

⁴ <http://www.fondapol.org/>.

⁵ Due Enstada, 2017. See http://www.fondapol.org/wp-content/uploads/2017/09/115-NOTE-A4-DUE-ENSTAD_2017-09-19_web.pdf.

⁶ Compare United States Memorial Museum, *Why Teach about the Holocaust?*

⁷ "The education system is the state institution in charge of the formation of citizens and it is via national memory inculcated in schools that they become members of society and conform to the social order" (Resnik, 2003: 300).

⁸ Overview of education courses for primary and lower secondary school: see Jeřábek et al., 2017.

indicate the Geography or the History or the Nature the society that is there, let us say, reflected in words and silences”⁹ (Oliveira, 2017).

When thorough analysis¹⁰ *Framework education program for primary education*¹¹ we have found that the term Shoah is not anchored in the pages of this curriculum document. Here we find the term holocaust, within the curriculum of History (the thematic unit “Modern history”)¹².

Literary texts provide space for pupils to develop fantasy, pose positive or negative patterns of behavior or allow the presentation of certain events through artistic narration. Jordan (2004: 192-200) expresses the role of literary education as follows: “[literature is] one of the best pedagogical tools for educating youngsters about the facts of the Holocaust, for conveying the importance of remembering what happened without explicitly divulging emotionally disturbing information”¹³.

Through artistic narratives, some factual events related to the narrative theme can be conveyed to the recipients. “The reality of the Holocaust is the only reason its literature exists, language arts teachers must allow history to drive any literature based-study of the event” (Lindquist, 2008: 29)¹⁴. Ondřej Hník, the erudite Czech scientist dealing with didactics of literature, in connotation with Lindquist's claim states that working with non-literary aspects of a work can “understanding the text to enrich the extra-literary contexts: period, thought, biography” (Hník, 2012: 143).

The primary link between pupils and the Shoah is teacher. We assume that history teachers are systematically prepared in the context of pre-graduate training to effectively present different events¹⁵ to pupils. As mentioned above, we believe that one of the most appropriate educational disciplines for the implementation of the Shoah phenomenon is literary education. At this point, it is important to emphasize some contradictions between the required (or curricular) situation in the field of normative documents and the willingness of the teachers of literature to implement the given issue in the teaching of literature. Teachers of a given field of study are not apriori prepared to present a wiped-out historical stage, which in some ways is abstract, complicated and indescribable¹⁶(?). Based on these aspects, pupils may experience some contradictions between their current knowledge of the world and the facts that teachers

⁹ Compare: Hník, 2012, p. 143; Beach & Appleman & Fecho & Simon, 2016.

¹⁰ Results: see Mašát, 2018.

¹¹ The *Framework Educational Programs* define within the Czech educational system the curriculum to be given to pupils and determine when to present the prescribed subject matter. It can be said, therefore, that this curriculum defines certain school curricula, under which schools set up *School education programs* (a compulsory school curriculum document that schools are obliged to observe). The *Framework Education Programs* are available on the website of the Ministry of Education, Youth and Sports of the Czech Republic: <http://www.msmt.cz/>. Compare: Rýdl & Šmelová, 2014: 20.

¹² See Jeřábek et al., 2017: 56. Towards the curricular anchoring of the terms Shoah and Holocaust as part of Czech normative educational documents see for example Mašát & Sladová, 2019; Mašát, 2018; in the global context see for example Carrier et al., 2015; Cohen, 2016.

¹³ Compare: “Reading literature would provide a powerful way of reading history” (Tinberg, 2005: 73-74).

¹⁴ Compare: Working with the non-literary aspects of the work, “understanding the text can be enriched by extra-literary contexts: contemporary, thought, biographical” (Hník, 2012: 143).

¹⁵ Approaches to the presentation of Shoah (holocaust) to pupils see for example Cohen, 2016; Drahi, 2015; Hirsch & Kascandes, 2004; Grech, 2000; Imber, 2013; Lindquist, 2008, 2010, 2013; Martin, 2007; Moisan & Hirsch & Audet, 2015; Schär & Sperisen, 2010; Shaer, 2017; Tinberg, 2005; Tinberg & Weisberger, 2014.

¹⁶ See Wiesel, 1999. Compare: “The Shoah’s complexity necessitates that teachers establish a well-defined framework as they introduce the topic to their students” (Lindquist, 2013: 32).

demonstrate through artistic narratives¹⁷. David H. Lindquist in the article *Complicating Issues in Holocaust Education* (2010) postulates the idea that teachers who want pupils to become acquainted with the term Holocaust “must be aware of several unique and potentially troublesome issues that can arise as the Holocaust is presented to students, thus complicating both the teaching of the event and students’ understanding¹⁸ of it” (Lindquist, 2010: 78).

The above-mentioned potential contradictions in the interaction between the shoah-text, the pedagogue and the pupil were the main reason for the realization of a research survey which focuses on the views of Czech language teachers and literature at the lower secondary schools on the implementation of the Shoah theme in the teaching of literature. Within the framework of the Czech professional public dealing with literary interactions within the educational process, the issue is neglected (no results of such oriented research have yet been published in the Czech Republic), at the expense of the research of reception of various texts by pupils¹⁹ with a focus on the ability of critical thinking²⁰. We do not claim that the preferred topics are up-to-date, but it is important to remember that the teacher is the primary subject at the level of the pupils, the level of choice of the subject and the choice of methods. If we take a general statement of the research we have done, it is necessary to describe the current state of the teachers’ opinion on the specific issues, which will enable us to direct the further development of the education in the Shoah through artistic literature.

3. Methodology of research

The presented research consists of three parts. The first part, qualitative, took the form of semi-structured non-standardized interviews with eight²¹ teachers of Czech language and literature working in the lower secondary schools in the Vysočina Region²². The qualitative phase served as a misty insight into the issues examined, interviews were also used to form questionnaires, a research tool for the quantitative part of the research. This method was chosen mainly because of the limited choice of the “other” response in the questionnaire and also for a certain ease in stochastic data processing.

The questionnaire was distributed through an electronic template that allowed for the required questionnaire (in terms of the required form of answers, distinction between compulsory and non-mandatory questions, etc.). The link to the questionnaire was sent via email to all directors of full-time basic schools (primary and lower secondary degree) in the region asking for a link to the Czech language and literature teachers in the given school. In this way, we ensured that the questionnaire reached all the teachers of the subject within the required level of institutional education.

¹⁷ Compare: Štěpáník & Slavík, 2017.

¹⁸ See *Pupil’s preconceptions as the constitutive component of L1 instruction* (Štěpáník & Slavík 2017: 58-80).

¹⁹ A certain overview of such oriented research, including methodology and basic findings, is presented in Jindráček, 2018.

²⁰ For example, the latest ones Bednářová, 2018.

²¹ In determining the sample size for the first phase of the research, we used a well-known and recognized statistical formula for a minimum number of respondents in a qualitative research survey, $N_{min} = 0.1 \cdot \sqrt{\text{number}}$ (Chráška, 2007: 26).

²² Randomly via e-mail, teachers in the Vysočina Region were approached. All educated educators agreed to participate in the research.

The questionnaire contained an entry that allowed respondents to leave contact if they were interested in divulging responses to quantitative research in the form of an interview (the third – qualitative phase of the research).

Before the start of the quantitative phase of research, the numbers of respondents²³ were determined for the quoted selection method, which was established as a methodological basis. Quotas were established on the basis of freely available documents containing the number of teachers of the lower secondary schools in the Vysočina Region – document *Pedagogical staff in regional education according to data from the Payroll Information System*²⁴ (2017) available on the website of the Ministry of Education, Youth and Sports of the Czech Republic²⁵; data obtained from *Payroll Information System* we have supplemented with information from an email correspondence with ing. Jiří Teplý from the Regional Administration of the Czech Statistical Office in Jihlava. The information we found was confronted with the *Statistical Yearbook of the Vysočina Region 2017*²⁶.

Table 1: Number of teachers at the lower secondary schools
in the Czech Republic and Vysočina Region

Czech Republic	Vysočina Region
30,552	1,589

Converted to full time (*Payroll Information System*, 2017). The data are current at the end of 2017.

The resulting total number of respondents was set at 114. The amount was obtained by estimating the range of choice for nominal or ordinal data at the required relative precision of 4%, with a confidence factor of 95% and a relative frequency of 0.05 (Chráska, 2007: 25). At this point, it is necessary to emphasize that the sum is based on data that concerns all pedagogues at the lower secondary schools in all approvals²⁷. We believe that, for this reason, the necessary number has not been achieved. The resulting total number of questionnaires is 80. The table shows the distribution of respondents based on gender and length of practice. We believe that the number of teachers tested is significant: if, on theoretical level, we assume that in a hundred and thirty-four complete²⁸ primary schools work on average two teachers of the given educational field (the so-called theoretical number of 238 teachers), the number of completed questionnaires reached approximately 30%; our statement also reflects the fact that the quantitative stage preceded the qualitative phase with eight teachers of Czech language and literature.

²³ As part of the contribution, we use the singular masculine shape in a uniform way, due to a certain clarity and greater consistency of the text. The same procedure is to be followed by the noun teacher.

²⁴ See <https://www.kr-vysocina.cz/skolsky-portal.asp>.

²⁵ See <http://www.msmt.cz/vzdelavani/skolstvi-v-cr/statistika-skolstvi/genderova-problematika-zamestnancu-veskolstvi>.

²⁶ See <https://www.czso.cz/csu/xj/domov>.

²⁷ Statistics focusing only on teachers of Czech language and literature in the Vysočina Region do not exist.

²⁸ A complete list of complete and incomplete basic schools in the region is available on the website of the School Portal of the Vysočina Region. There are 134 complete primary schools in the selected region (i.e. schools with second grade).

Table 2: Nominal and percentage of respondents who participated in the questionnaire survey

age of teachers	representation nominally	representation percentage	practice length	representation nominally	representation percentage
to 24 years	1	1,3	to 2 years	10	12,5
25 – 29 years	10	12,5	3 – 6 years	11	13,8
30 – 34 years	11	13,8	7 – 12 years	6	7,5
35 – 39 years	10	12,5	13 – 19 years	20	25
40 – 44 years	11	13,8	20 – 27 years	11	13,8
45 – 49 years	11	13,8	28 – 32 years	9	11,3
50 – 54 years	10	12,5	over 32 years	14	17,5
55 – 59 years	10	12,5		Σ80	Σ100
60 – 64 years	6	7,5			
65+	0	0			
	Σ80	Σ100			

The questionnaire was shown by 132 people, out of which 80 questionnaires filled in comprehensively²⁹, the overall return on the questionnaire (in terms of complete completion) is 60.6%. Respondents are composed of 86.3% of women, the remaining 13.8% are men. A total of 96.3% of the tested teachers said they had an approval (i.e, a graduate) for Czech language and literature.

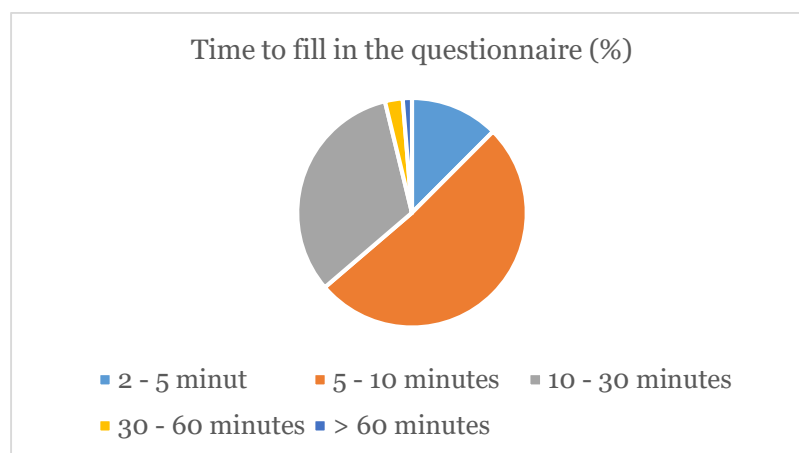


Figure 1: The time spent by the respondent by completing the questionnaire.

4. Results and discussion

The aim of the paper is to present the results of the second (quantitative) phase of the research on questions about methods which, according to the opinion of a defined sample of respondents, are suitable for work with the theme of Shoah in the texts in the teaching of literary education.

We believe that a very subtle description of the given area may lead to a certain understanding of the work of teachers in the presentation of various texts to pupils, it may reveal some methodical or didactic difficulties of teachers in conducting classes of literary education, it can show a certainty in the used methods of working with literary examples, on the basis of these

²⁹ The distribution of the time spent by respondents by filling in the questionnaire is shown in Figure 1.

partial results it will be possible to trace some tendencies in the field of (non) used methods of work in literature lessons. A detailed description of the phenomenon in a connotation with the Shoah issue can then be used to compile a Shoah-themed set of texts that would be equipped with methods for working with the examples, while the methodological guide for the work of Shoah texts would be compiled based on the educational reality of the second grade of basic institutional education in the field of applied methods. We take the view that a certain type of transfer of educational reality, expressed in the opinion of respondents in a research survey into practical teaching aids, can increase the use of specific aids (by representing the methods that are close to the teachers they know, etc.).

Method-oriented questionnaire items were compiled in the form of a variety of methods, with respondents expressing their opinion on the suitability of the application offered to work with Shoah texts; the second such questionnaire item was focused on the methods used actively in the classroom by the defined sample of respondents (some methods of working with artistic narratives were offered again). As part of the options offered, it was also possible to “do not work with the Shoah topic” to provide a somewhat impartial view of the research object - the postulated methods were focused on working with the Shoah theme.

Figure 2 shows teachers' views on the application of the four chosen methods in the context of the literary theme of the Shoah. For the sake of a clearer graphical display, we group the answers “yes” and “rather yes” to one item (positive answer). Figure 2 demonstrates positive responses of respondents to individual selected methods of working with texts. The most positive response between the samples of respondents was project³⁰. We believe that this method is most appropriate for the presentation of the Shoah theme, for several reasons: project teaching is devoted to more time subsidies, so it is possible to present the genesis and development of events associated with the Shoah and their aspects; it is conceived in a substantially different way than an hour of the basic type, thus there is more room for the development of the pupil personality in different directions, it provides scope for viewing the given issue from multiple angles and thus, to some extent, prevents a certain schematic or black and white assessment of various aspects.

The second item in the field of positive respondents' response was the creative writing method³¹. This method serves to develop pupils' fantasy, to identify the work through the creative aspect of working with the text, pupils learn their own writing process³², which helped them to a certain extent in the reception of texts and in distinguishing different writers' styles. In the field of Shoah, the method is again very suitable, especially in the possibility of some creative way of rendering a serious topic, which is popular with a certain amount and provides a considerable amount of possibilities for writing.

The dramatization method³³ ended according to teachers' opinion in third place. We believe that, within the framework of Czech educational reality, this method has been upgraded to a considerable extent by teachers, especially because of the time-consuming nature of dramatization (teacher training and self-presentation). We believe that the time needed to implement this method is an effectively spent time in the process of educating pupils. Pupils actively recognize a thematic phenomenon, they are the actors of action that can influence a certain extent, actively identify the motives of people who suffer from Shoah events, which can lead to the understanding (and prevention) of the manifestations that conjure the Shoah. The issue

³⁰ To project education for example Ruël & Nauta & Bastiaans, 2003; Kratochvílová, 2016.

³¹ See Jech & Angiolillo, 2017.

³² Compare: Hník, 2007; 2014.

³³ Peñaranda & Pablo, 2019; Soares & Da Silva & Ribeiro, 2019.

of Shoah is very suitable for dramatic processing (the method of dramatization), especially because of a significant topic.

At last, in the level of positive feedback, the method of writing your own poetry ranks from the options offered³⁴. We believe that the greater number of negative answers is related to some negative attitude of Czech teachers to poetry in general, teachers believe that with poetry they cannot work that it is necessary to get the sense of the text that poetry is so intimate form of expression that it does not belong to the classroom (compare Vala, 2016). This attitude is reflected in the (non)use of the method of writing pupils' poetry, which in the circular circle again leads to the fact that future prospective pupils will again not work with poetry. In doing so, we believe the poetically processed Shoah theme provides an extraordinary space for expression of the atmosphere implying the Shoah event.

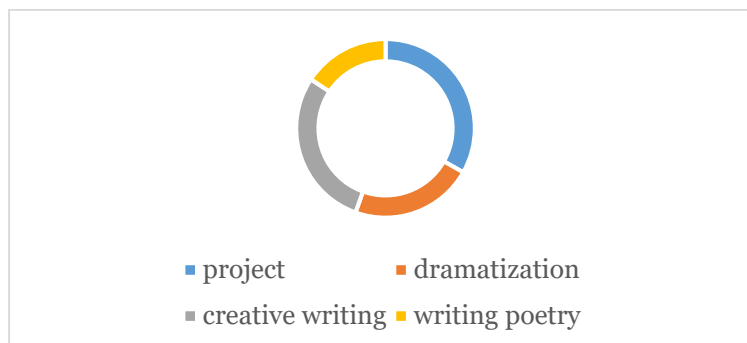


Figure 2: Teachers' opinions on the suitability of applying selected methods to literary education in connection with the theme of Shoah

The second questionnaire focused on the techniques of Shoah-texts was the question of what methods teachers use when working with the theme of Shoah.

To comment on the results, we will once again group the answers "yes" and "rather yes" under the positive semantic field and the answer "rather not" and "no" connotating negative semantic testimony. The comments on the individual results are listed in the order in which the options were listed in the questionnaire. The most commonly used method according to the researchers' sample is the *understanding of the text*, emphasizing the explanation of unknown words and the like. We believe that 95 % of the tested teachers who chose the answer "yes" or "rather yes" use this method, especially for practical reasons, in the level of leaping (and correct) understanding written by young recipients. In the field of Shoah literature, this method is very necessary because many expressions of the commonly spoken (and written) expression disappeared.

Searching for information (86.3 %) is largely related to the problem of a certain amount of representation of factual phenomena recorded in Shoah, which is used by a certain teacher to develop a general overview of pupils with a focus on one historical epoch of the twentieth century. In addition, searching for information supports pupils' critical thinking, develops the ability to assess information (fake news is currently a topical issue), searching for information within proven sources, or working with dictionary-based publications.

Text overreaching (87.6 %) is a method that is currently being developed very much within the field of didactics of literature (compare Hník, 2007, 2012, 2014, 2015; Vala, 2017). It is about developing pupils' ability to find a written idea and to understand narrative structure, which requires relatively thorough reading. At present, this method is profaned by this method in connection with the transformation of the text, the remodeling of some form of narration into

³⁴ See for example Vala, 2013; 2016.

another, the narrative of the story by another participant's view, the transformation in the sense of genre (poetry into prose and vice versa), or the transformation of a part of the text.

Comparison of different texts in the positive sense of the word was chosen by relatively few respondents (45%). We believe that the rate of positive elections is due to a certain necessity of recipients (in our case of pupils of the second grade of primary schools) knowledge of different texts with similar themes of orientation. Due to the overly flattering representation of the Shoah-based demonstrations in the framework of the lower secondary schools and the number of other topics that need to be introduced to pupils, only 45% of the application of this method is fully understandable in the context of the educational reality. An even smaller positive response has been found in the *comparison of the text (theatrical) masterpiece and the film (theater performance)*. We believe the low positive response is mainly due to the considerable time-consumingness of the given method. To achieve the desired effect within this comparator plane, it is necessary for the pupils to look at the film (or theatrical performances) and read the complete text template (the order of the text – the artistic rendering is irrelevant for the purposes of our commentary). In Czech educational reality, film or theater work is rather often chosen instead of an active reader's experience from a text template. This method may, to a certain extent, act as a certain refinement, but we believe that it should not occur in literary education to delay the active reading experience of creation, although the reasons for time and the number of postulated curricula in the *Framework Education Program for Primary Education* call for this procedure.

A total of 55 % of tested teachers opted for a positive *pairing method*. This method is relatively used, especially because of a certain refinement of the teaching process, which develops communicative skills, the ability to listen to others, the ability to participate or to cooperate. In our opinion, the use of this method is twofold. On the one hand, there is a development of desired pupil characteristics, on the other hand this method is much more demanding, the teacher does not have a complete overview of the classroom behavior, so he/she cannot direct the teaching process in the desired direction and it cannot be determined whether the resulting product of the work in the pair is the result of cooperation of both pupils involved and the extent to which the result is unilaterally individual.

Surprisingly high representation in the level of used methods of the tested teachers took up the *discussion* (95.1 %). Discussion is a method that is built on different statements of a group of people (pupils), with individual statements presenting the way of interaction between individuals in the group. We believe that the discussion should be part of Czech basic education, because of the learning of the ability to listen, to argue and to accept different opinions. If we look at the Shoah theme focusing method, it is one of the best ways to work with a defined subject, pupils are led to judge different perspectives on the subject, which leads to an understanding of the origin and development of Shoah events and thus the development of pupil ability in time to recognize the incipient manifestations of hatred.

Student papers on the author or the works (65.1%) are one of the most used methods in the Czech educational system. It is not our goal to evaluate the effectiveness of this method or the benefit to the subjects of education, but we only find that it is the method used by teachers in the normally anchored oral examination of pupils. The undisputable positive feature of the given method for pupils is the fact that they are (in a fair preparation to get out) acquainted in detail with the work or the writer.

Methods of *critical thinking* (brainstorming, double-minded and threatening diary, mental map or five-leaf; 72.5%) represent a set of activities leading to the development of pupils' ability to critically receive information, teach students thorough reading, substitution of certain aspects of the text, or the search for the main idea of writing. Critical thinking at present within the Czech educational system is a well-enforced method of working with the text, especially because of the insufficient ability of basic school leavers to search, classify and critically assess

information and resources. It is in this skill that we see the importance of including these activities in literary education (not only) in connection with the Shoah issue. *Readers' workshops* (56.4%) present a certain form of leadership when pupils are directed to active reading. Within the framework of such instruction, the recipient has enough time to read the complete work, followed by a discussion of the read text. In Czech educational reality, readers' workshops are promoted as interest rings (therefore, they are not direct components of compulsory education). This is mainly due to the need for a limited number of trainees to work effectively in reader's workshops, as well as to the unequal reading levels of pupils of the same grade. Conclusion on the theme of Shoah is a very valuable involvement of this form of teaching, especially for the aforementioned reason, enough time to read the complete work.

Front-class teaching is the most commonly used method of basic type hours. In connotation with this generally known fact, 23.8% of negative responses surprisingly amaze us. We believe that the respondents who chose these options wanted to somehow define against this practitioner the often-criticized method. We believe that a certain degree of representation of this method in literary education classes can lead to more effective teaching and also the presentation of basic (important) information.

Group lessons represent a certain opposite of frontal education. To some extent, this method covers work in a couple. Group teaching in positive sense has chosen 10% of tested teachers more. Group work in literary education can lead to deeper interpretations of the text read, can support weaker individuals and develop the principle of participation. It is precisely in the fact that through groups (group work) it is possible to achieve better results in the field of understanding the text and its interpretation, and it is essential to apply this method when working with Shoah-texts.

This part of the questionnaire also included *project* learning opportunities. Positive choices within the applied (i.e. used) methods to a large extent do not correspond to the previous one, in which 95.1% of teachers stated that this method is suitable for the presentation of texts on Shoah. However, only 60% of respondents opted for a positive answer. Certain disturbances between the theoretical anchoring of the given method in the context of the teaching of literary education in the context of the Shoah-texts and the educational reality are seen in particular in the time-consumingness of project instruction (see above).

Significantly unbalanced negative choices are for the *dramatization* method. In the theoretical level, 35.3% (that is, most respondents agree that dramatization is a suitable method for dealing with Shoah) do not agree with the method, 60% of the tested teachers said they did not use the method. We again see the reasons for non-integration in the aspect of time (see above).

A total of 53.8% of teachers use the method of *free writing* (creative writing) in literary education when presenting the Shoah-based excerpts. On the theoretical level with the application of this method, 83.5% of teachers agree (rather agree) with the literature. Disturbances between the theoretical plane and the practical plane are smaller than, for example, in the dramatization method, but they are significant. We have also outlined the positive use of this method for working with the Shoah theme.

A total of 15% of respondents agreed with the statement that "*I do not work with the Shoah demonstrations*". We believe that a small representation of such respondents (12) is mainly due to the orientation of the research, the effort to satisfy the researcher, the effort to answer as is probably expected, or the relatively low representation of the Shoah-based demonstrations in the lower secondary schools. If we come from the results of the quantitative survey, it can be stated that 68% of the teachers with the Shoah theme are working, which can be perceived as a positive assumption of the development of the implementation of the given phenomenon in the teaching of literary education (in the sense of updating the Shoah texts in the readers, Shoah-themed

quotations, offers of further education of teachers in the field of work with publications with a defined phenomenon within the framework of literary education, etc.).

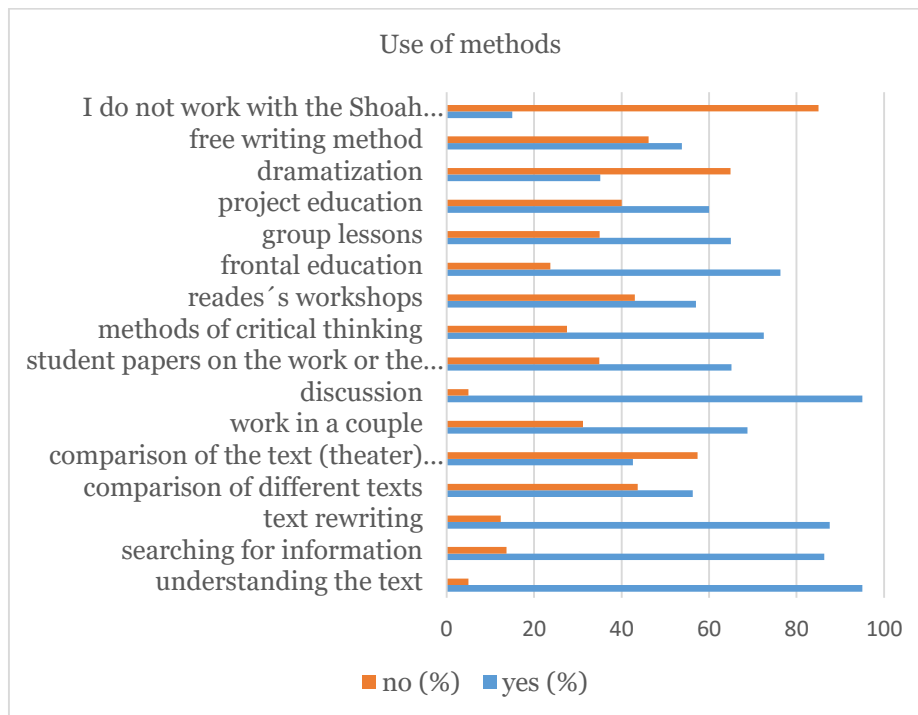


Figure 3: Methods used when working with Shoah-based texts

Differentiation of the methods used by the teacher into two groups - the methods of the majority of the tested teachers used (more than 50% of the positive responses) and the methods most of the respondents are not used (less than 50% of positive responses) presented in numerical form.

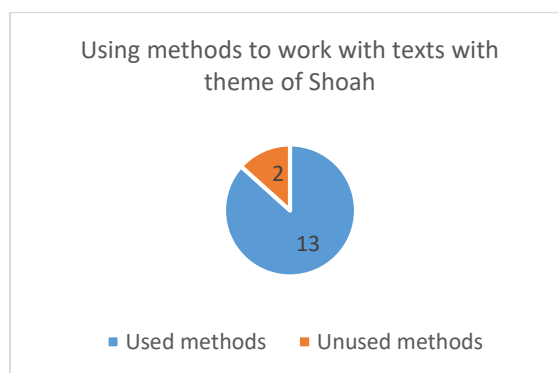


Figure 4: Numerical expression of the use of the methods offered (> 50% of positive responses)

5. Conclusion

The paper presented the partial results of a quantitative research survey focused on the opinions of teachers of Czech language and literature at the lower secondary schools on the implementation of the Shoah theme in the teaching of literary education. Before the start of this research phase, the quantity of the respondents was determined. Quotas, unfortunately, have not been fulfilled, especially because of the deduction of the total amount of the total number of

teachers at the lower secondary schools in the Vysočina Region of all approvals. The quantitative (second) phase of the research was preceded by a qualitative part, in which half-structured interviews with eight teachers of the given educational field were conducted at the necessary level of institutional education from the Vysočina Region. For this reason, as well as from the theoretical 30% sample of respondents, we believe that the 80 respondents in the second phase of the research will provide tangible results to the known level. The results of the questionnaire survey will be followed by a third, qualitative phase, which will take place in the form of interviews with the respondent, who have voluntarily left contact with the fact that they want the following parts of the research to be heard.

Literary education and its pivotal part – literary texts – represent an appropriate implementation area for the Shoah theme. The presented results showed the degree of representation of various methods of work with artistic narratives, partly on theoretical level (teachers' views on the suitability of four selected methods in the field of application on the literally rendered theme of Shoah) as well as on the practical level (selection of methods used by teachers in educational practice literary education).

In summary, there are some distortions between the views of teachers on the level of possible methods for working with defined excerpts (a significant positive representation of project instruction – 95.1% or the creative writing method – 66%) and the situations in the lessons they lead (project instruction 60% of the respondents, 53.8% of the teachers tested).

According to the respondents' answers, the most widely used method used in literary education when dealing with the theme of Shoah is to *understand the text* (clarification of unknown words and so on), *discussion* and *search for information* (in text, via the Internet, in dictionaries). The least represented method is the *comparison of the text (theater) masterpiece and the film (theatrical performance)* and *dramatization*.

The presented results in the field of teachers' opinions on the field of applied methods can be used, for example, in the creation of a set of Shoah texts, which can be based on the described educational reality in the given area, by methods of working with texts that will be close to the teachers, respectively able and willing to use. The presented results represent a partial part of the comprehensive description of the opinions of a defined sample of respondents on the implementation of the Shoah theme in literary education. Based on a comprehensive description, it is possible to direct the possible evolution of the situation in the given area and thereby to make the representation of the Shoah topic in the Czech language and literature educational field more efficient and maximized.

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- Website of the School Portal of the Vysočina Region: <https://www.kr-vysocina.cz/skolsky-portal.asp/>.



Influence of Theatrical Art on Children: Theater Schools

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Abstract

The report examines the ideas of theater in the education and their application in Bulgarian school practice. The main concepts, stages, approaches, structure and characteristics of the theater as a method of study are clarified. The theater school is considered as a factor for development and support of education. Issues related to the phenomenology of the process of creating a spectacle that integrates the ideas of theater into education are discussed. Ideas from practice are used.

Keywords: theater, theater school, education, schools, children.

1. Introduction

In its classical style, the school is a boring place for children born in a dynamic, rapidly developing and high-tech world. The children of modern times strive to escape from our "ordinary" reality. The desire to rediscover, the pursuit of uniqueness and extreme experiments bring a lasting impression on all spheres of human existence, including the upbringing and education of the younger generation. The different worldview, the different aesthetic needs, aesthetic attitudes and tastes, form a new setting for reality, a new attitude towards reality that requires a new, flexible approach.

Realizing this, more and more schools are looking for an innovative and creative approach to their students, turning to art through its diverse methods, techniques and genres. The school institution has the task of providing the necessary knowledge to its students, but also an important and responsible task is to support young people with confidence in themselves as individuals and members within a society. Promoting a broad range of skills and interests, supporting individual potentials, stimulating the creativity of the personality is the most responsible task for the school.

The art of theater is a powerful tool in the development of the personality. His specificity is based on the unification of different arts genres – literature, singing, choreography, stage combat, stage design, costume photography, wigs and makeup, and the acquisition of various means of expression in order to provoke and intensify the participation of the children. The theater finds successful application in education through its attractiveness, skillfully engaging actors and audiences, emotionally engaging them in an active experience, as a result of which it achieves the impact on the attitudes of viewers and participants, which remains unattainable for traditional education.

2. Exposition

2.1 *The role of art in the education process*

The concept of education includes self-education and training. There arises the need to introduce effective modern learning practices that enliven the school to provide dynamic learning based on experience, emotions, imagination and experience. Lack of motivation among students is a serious problem in the learning process. Children develop a negative attitude towards the learning process, not responding to their interests and learning to learn. Ideas for education and learning through art in the educational process have a positive attitude among pedagogues as a very innovative and successful means of overcoming contradictions, lack of interest, lack of concentration.

This reform pedagogical solution places particular emphasis on making art a key component of school education and provides good practice.

Aesthetic education includes within itself the ability to accurately perceive, properly understand, appreciate, and creatively create the beautiful in life, and nature. One of the forms of public consciousness and education in which expressions of aesthetic views of man are the art. Its main feature is that it reflects the world in artistic images. The artistic image is a “mediator” between art and the rest of the world, with its help not only the artistic communication, but also the ideas that reach it through man. In its original form, the image is born in the creative process as a result of the absorption and processing of things from reality in the artist’s mind (Todorova, 2013: 22-25).

2.2 *Theater as a method of learning: Theater in education or “educational theater”?*

Theater and art in general have specific capabilities to influence and shape the childhood personality. At its core is the game. The child, as well as the professional actor, enters the world of art through the game. The art of theater develops intelligence, sensitivity, imagination. High artistic perception takes place on a broad sensory, emotional and intellectual basis. The man of art works with all his spiritual nature. The theater acts not only visually, but on the whole human being, synthesizing from all perceptions, thoughts, experiences, feelings and imagination.

The intervention of art in the educational process justifies the need to thoroughly study the inner world of the child-student, his desires, participation, interests and aspirations. Putting the personality of the child at the center of its pedagogical and creative concept, the art helps to create a natural, healthy, benevolent environment in the school that responds to childhood, curiosity, the need for freedom of development, individual approach to each child, harmony balance in the relationship between teacher and student. Here comes the acute problem of seeking new approaches and methodologies for training, education and impact on students. Methods and techniques inherent in art, called theater, can greatly help us find the right solution to the approach to children. The readiness or maturity to practice a child’s art is considered from a psychological, sociological and pedagogical point of view. They reflect the functional fitness of the child to be actively involved in the creative process. The aim of creative learning is to achieve a trinity – physical, mental and social development of the child’s personality.

By combining the pedagogical method, the psychological workload and impact, the possibilities for sociological knowledge of art, its methodology and dimensions, the theatrical art assists in the acquisition of experience (knowledge, skills, attitudes, ways of knowledge), the systems of intellectual, moral, aesthetic, values and relationships in order to form certain qualities and traits of the human character and the overall development of the personality. We find a

symbiosis between the scientific part and the practice that guarantees the social realization, professional integration and personal development of the child.

Art plays a major role in creating innovative school practices based on constructive theories of learning, according to which knowledge is not passively taught to students but is actively engineered by each learner in the process. They are based on the idea of “knowledge and experience”, not seen as elements within the capabilities of the individual teacher, but as a process shared between the learner, the environment and the activity in which the learner participates.

In this sense, the theater in education is seen by many authors as one of the most effective practices that have found its undeniable application in school education. This is because it proves to be extremely adaptable to different learning contents appropriate to different educational units on the one hand and extremely influential on the child’s psyche, emotionality and reflexivity on the other. Here are the opinions of authors on the subject, distinguishing the types of theater, their methods and results on the children.

According to Prof. Radka Vasileva – Sofia University “Kliment Ohridski” “model”, the Educational Theater model was launched as a game model but also as a stage presentation of knowledge followed by a continuing learning process that supports students’ desire and efforts to achieve a pre-defined goal. The stage format draws inspiration from the puppet show of the classical theater and television to some extent, creating attractive characters who enter into bright, quickly resolving conflict situations to prepare the viewer for participation (Vasileva, 2019).

Planning, organizing and realizing an educational and dramatic project in the classroom requires the teacher to have pedagogical mastery and competence, an opportunity and a desire for transformation, to enter into the role of the “creative facilitator who, from the processes of typical attitudes in which students often enter, actions and interactions in new and emerging game reality and improvisations” (Vasileva, 2014: 18). “The training performance is a model by observing who is learning the educational content, as well as a smart for a desirable behavior” (Vasileva, 2014: 36).

“The usual case is the development of a scenario or story-project that outlines the main story line. In the classroom you can present as a drama story everything you teach – scientific phenomena ..., natural and social phenomena, historical and personal relationships” (Vasileva, 2012: 1150).

Prof. Evgenia St. Ivanova examines the American pedagogue Viola Spolin, who, without any professional stage experience, opens the method of K. S. Stanislavsky, on the basis of which he creates an original improvisation school. Seeking an approach to children to organize pedagogical games and entertainment, she managed to connect the basic principles of his system and his attitude to the main mechanisms in the creative process with the specific requirements of child psychology. Thus, Spolin naturally masters the objective laws of improvisation. Later, on this basis, she built a sophisticated methodology for educating and mastering actor mastery. The positive results of V. Spolin’s experiment are a proof of the universality of the system and its relevance to children of different ages (Ivanova, 2019).

“The theatrical manifestations of every nation undergo a different development, they have a different content that crystallizes in different forms; accentuate or ignore one or other element, overestimate or underestimate one or the other method. They stimulate a different approach to the creative process itself. But naturally at their core there is always a universal, universal human content” ... It is not by chance that Peter Brook establishes the “grammar” of acting in the “Stanislavsky Great System” (Brook, 1978: 8).

Methods of teaching performing art and its application to children have different direction, impact and purpose. The result that the Educational Theater seeks, for example, is that all pupils in a school class learn a lesson from the school curriculum. The tools used to influence

and educate pupils resemble the elements of the theater, but in no way introduce the child to the essence of the theater.

There is also the so-called “School Theater” project, extra-curricular activities of pupils in which theater education is envisaged. Typically, these hours are led by a teacher from the school, most often a teacher of philosophy, literature, or school psychologist. The training ends with a public display to students from the respective school. “School Theater” does not claim quality product. There is no character of a specialized theater school. The idea of this type of projects and formations is to consolidate children's free time.

Every art has a theory, an established pedagogical approach, exercises, and so on. For example, music. Her theory is quite accurate and the musician has everything to develop his technique. There is an abundance of exercises available to him, training for all the qualities required by his art. He knows precisely that the element of his art is the sound. He knows the sound ranges he needs to work with, knows what he needs to do for his perfection. It is so in all arts. Why the theater makes an exception? Why do we question his seriousness? Why do we teach students do not apply the true theory of this art, its principles and its laws? Why do we use it as a method of impact if we have doubts about the authenticity of its methods and their actual application to children?

2.3 “The System” by K. S. Stanislavsky

The purpose of this publication is to present to the general public the experience, role and method of teaching students in theater schools through the art of the theater, by Konstantin Sergejevich Stanislavsky's “System” (1863-1938). The system on which the real live theater is based is the basis for the development of stage art during the twentieth century. Konstantin S. Stanislavsky leaves a bright trail in the history of the theater with his activities as a director, actor and pedagogue. His innovative theatrical visions and methods of work are still popular not only in Russia but also around the world. He dedicates his life to creating a “sensible, moral and publicly accessible theater”. Even today, the works left by the Russian theater are at the heart of modern theatrical pedagogy. Stanislavsky's system belongs to the “school of experience” – this is in general the direction of his theatrical, pedagogical and scientific activity.

Its method is intended for professional actors, but the search for the optimal creative state of the actor by analogy with some specific features of the child raises the issue of the real relevance of the method to children. He believes that in every normal child there are certain potential theatrical talents and assumes that if the actor's creative potential naturally passes through childhood “faith and naivety”, this “faith and naivety” could awaken the creative process in the child. If there is anyone to develop and guide it. His approach to theater as an analogue and natural manifestation of life is also available in childhood. Thus, a stage of attention, concentration, observation, auditory memory, etc., which Stanislavsky offers, are quite applicable in working with children. His work is aimed at revealing the organic nature of acting, justifying and affirming specific theatrical means to achieve artistic righteousness / truth, credibility / on stage. In fact, Stanislavsky's system is a way to educate us to look at the world around us as a scene and on the stage as a real world. And the role of the theatrical pedagogue is above all to discover and remove the concrete obstacles on the way to this goal, to break the thought processes, to free the imagination, the impressiveness and the creative potential in their precise direction. In fact, we should not seek and create a special theater system for children. The laws and principles of the theater are one. Only the forms, the degree and the means for their manifestation can be different depending on the aesthetic concepts and goals. These laws, in the most condensed, consistent and conceivable form, can be found in the Stanislavsky system. His approach to theater and the natural manifestation of life is also available in childhood.

In this sense, when the teacher decides to use the methods of theater in his pedagogical work, it would be correct to actually learn the basics and principles of this art, to introduce the students to the complexity and the mission of this fine matter.

In his quest, Stanislavsky tries to discover the laws of true stage living.

It creates a system of approaches that educate professional actors. Develops principles and exercises through which participants develop their techniques – concentration, voice, physical skills, emotional memory, observation, text analysis. All this has the purpose to create the role of the actor, to reveal in it the life of the human spirit and naturally to embody it on stage in a fine artistic form

The mechanism through which the child enters an imaginary game space is also used in the theatrical art. The most valuable thing in our creativity is the ability to find in every role, above all, the living person, to find yourself. This is the principle of living righteousness. This is the principle of any realistic art. “The artist needs a strong imagination, childish naivety and loyalty, an artistic sense of righteousness, and credible in his soul and body” (Stanislavsky, 1976: 334). The artist must have a sense of righteousness, truthfulness, and humanity in general.

The second principle of Stanislavsky’s system is the principle of the ideological activity of the art – the overpass. The superset includes the author’s conceptual activity, through the active line of heroes to achieve their goals. Stanislavsky defines the sole basis of our art – the action. Everything that does not lead to reaching the goal, to the overprotection – is superfluous. The third principle is so-called method of physical action – psychophysical actions. According to Stanislavsky, these two countries must always be seen in a single process as a complete psychophysical act. The proper conduct of physical actions, through their logic and consistency, penetrates the intricate and deepest feelings and experiences of the actor. “The main secret in mastering the role lies first and foremost in studying the physical behavior of the image” (Toporkov, 1952: 71). When one acts expediently, the physical action distracts the psychic and vice versa, the psychic generates the physical. Stanislavsky’s requirements for the actor are not “to play”, “to portray”. Cannot play feeling, state or mood. All this must be implied by “the whole nervous organization of the actor”. Not mechanical reproduction, external ostentation, but physical actions to unlock the psychological nuances. There are no physical actions without demands, aspirations and tasks. Based on the personality of the actor, the director must direct his temperament in the right direction. Good emotional memory and intuition help to recall certain memories and experiences so essential to the actor.

The fourth principle of “The Sytemata” is that every action must be subject to the requirements of organic, called the Method of Emotional Memory. There must be nothing mechanical and artificial in acting. The actor’s work is to be truthful, real. Finding the real measure is difficult in our profession. For an actor to be organic on stage, he must “live, live” his role during the performance. Stanislavsky provoked the actors to use their own memories to express emotion.

The fifth principle in the creative process of acting, according to K. Stanislavsky, is the principle of reincarnation. The creation of stage image through the organic creative reincarnation of the actor in this image. “It is necessary to achieve by the actors a living organic incarnation of the image, to achieve this quality when on the stage are not actors but living people” (Toporkov, 1952: 71). The magical “If” of Stanislavsky, is from real to imaginary life. The meaning of the word “if ...” is revealed in the actor’s ability to put himself in the given circumstances of the role. Creativity begins from the moment when the magical creative “if” appears in the artist’s soul and imagination. “The stage is righteousness, what the artist sincerely believes – even an obvious lie, must become in the theater of righteousness so that it may be an art” (Stanislavsky, 1976: 334).

The Word – “The Artist’s Word is not just a sound but an animator of images. Therefore, speaking verbally on the stage, speak not so much as the eye as the eye” (Stanislavsky,

1976: 115). Words and intonations are the result of the actor's thoughts. The task of the actor's verbal action is to infect his partner with his views. The word in this Stanislavsky method calls the last, higher degree of the actor's impact on the viewer. It is a complex set of a whole range of physical actions of the artist. Through the word the heroes are most exposed, communicate and fight each other. Stanislavsky called it "verbal action". If the word loses its working force, the purpose of influencing someone, winning one or another battle, it becomes a despicable talk. "Therefore, he must clearly see what he is talking about to ask his partner to see and see in detail with the inner eye a painting you have painted" (Toporkov, 1952: 64).

3. Theatrical school – The experiment

The creation and development of theatrical schools is one possible experience and experiment for fruitful impact on learners, and even on the school institution itself. The child is subject to a variety of spiritual diversity, but it communicates with art only in a particular cultural environment. That is why it is extremely important that the place and work of the art he encounters should bear such an artistic design that will show him the uniqueness and uniqueness of the artistic experience.

The emergence of theater schools in Bulgaria is precisely this cultural environment that attempts to reform and support the school through new methods and approaches. Schools, of course, have a wishful, not binding character. These are experimental cultural centers in which children of different ages, with artistic theatrical talents, entertain. The enmity of the schools stems from contacts with famous artists, directors and theatrical pedagogues. Their pervasive, convincing speeches, the demonstration of their own mastery, the care of the students that extends beyond the walls of the theater – everything taken together cannot have a huge impact on the future young actors, the development of their natural abilities, the formation position, opinion and attitude, etc. Under the beneficial influence of the theatrical pedagogue, children acquire greater confidence in their talents, humility, politeness, sympathy, develop their emotions, imagination, enrich their vocabulary, interpret and study classical and modern texts, autobiographies of famous poets, playwrights, directors and published works, develop a sense of rhythm, concentration, and observation. They have a different look than the one we have before.

I have the honor and the privilege to work in the first private theater in Southwest Bulgaria – DT, Prof. Encho Halachev and the accompanying theatrical schools – Kresna. Simitli, Blagoevgrad – three age groups / 1-4 grade; 5-9 grade; 10-12 grade. We created a cultural organization (2010) as an alternative to the state and municipal theater on the territory of Blagoevgrad Municipality. Our goal was to empower young, independent artists, a scene and an opportunity for expression.

Working hard to attract viewers, we have come to the realization that the audience is "created and grown". So we set up a theater school "Er small" (2011), where more than 60 children were trained. Students from these schools acquire the basic laws, methods and techniques in acting, training on the so-called "System" by Konstantin Sergejevich Stanislavsky. As an inseparable component of the development of pupils in the theater schools, elective disciplines and teachers are included, providing theoretical and historical knowledge and practical skills in the field of music, fine arts, psychology, philosophy, aesthetics, mythology and religion, as well as professional skills in dancing, stage and cascade, acrobatic techniques, preparation for casting, make-up and wigs, musical and light environment, dramatization, stage design, costume design, etc. I cannot hide that the beginning was difficult, even impossible, until we started talking in one language. Over time, the children gained confidence, experience, character, stage ethics, reflexivity, and so on. The most important quality they developed was a sense of duty to the theater. They became like-minded, an audience, a barometer of quality, a family in the theater.

Among the most important stages in the theater school is the imposition of a constructive model – children play children. The main idea is for children to recreate roles, regardless of the external characteristics of the characters, ethnicity, religion and age. In this way, they present their attitude and understanding to them, while not inflicting childlike violence in trying to “live” a role. Every year, children end the theater season with public display, or so-called performance in front of the audience. The ultimate product is always well-groomed: costumes, decor, make-up, lighting, musical environments. Ticket price from BGN 5 to BGN 7 with the funds collected from the shows, trips are organized at the theatrical festivals in Bulgaria or distributed for a next performance – for décor or costumes. Every premiere is an event both in the theater and in the school. Her activities are monitored by the public with great interest due to the true, dedicated and enormous love of the children to the theater. This is a great responsibility we take on ourselves – to satisfy the spiritual interests of people who come to buy a ticket. “What great ideas, what great thoughts should we bring to them!” (Toporkov, 1952: 153).

The views of the theatrical school cover a broader understanding of the theatrical education, which prepares not only future artists and filmmakers, admirers and connoisseurs of the theater, but also well-educated and educated personalities. The children go through the whole stage of creating a performance: theory, choice of dramatic text, rehearsals, decor, costumes, ticket sales, press conferences, technical rehearsal, make-up, premiere, theatrical salon layout. The art of theater has the task of being a means of preparing children for their social role in an increasingly unstable and aggressive world. Theatrical schools perform important functions – enlightening, educative, cognitive, and socially organizing. They help young people develop confidence in themselves as individuals and members of different groups within society.

4. Results

The methods and techniques presented by K. Stanislavsky in Chapter 2.2.3. are applicable in the training of professional artists. However, since the active approach is close and inherent to children, our desire and motivation to apply and verify them in experimental pedagogical training, under the theatrical school, has led to success. We have made nine shows based on methodology. Rehearsal period of performances – one year. Repertoire: “Snow White and the Dwarves”, “Aladdin and the Magic Lamp”, “Ne se gasi tui shto ne gasne”, a Compilation by Bulgarian Authors, “Romeo and Juliet” – William Shakespeare, “Revizor” – N. V. Gogol, “Proposal” and “Bear” – by A. P. Chhehov, “Chekhov Stories”, “Dvuboy” – Ivan Vazov, “The House of Bernarda Alba” – F. G. Lorca.

My observations in the theater show a new quality of work. It is getting more and more thorough, thorough, purposeful and effective. Each rehearsal is accompanied by new discoveries, accumulations and sharing. Children are increasingly developing their acting faith, observation, communication, stage speech, working line and role characteristics, sincerity and righteousness in the behavior of the stage. We have made a lot of effort to build and develop further insight, stubbornness, imagination, a true evaluation and selection of “on” and “out of” scenes that give young actors active material to uncover in the fullest possible detail and clarity all the typical traits of the future image and deep penetration of the author’s idea. As a result, children have gained readership, are interested in different literature, looking for ideas for future performances and roles. Looking at the lives of the children outside the walls of the theater and talking to their teachers, I realized that their success at school was very good or excellent, combined with personal motivation to participate in creative projects and school holidays, participation in debates, festivals languages, competitions, etc. Not a small number of our alumni are already acting students at the National Academy of Theater and Film Arts.

Theater is a powerful engine in literature classes. By encouraging children in the school to read a variety of books, to get acquainted with the author’s curriculum, the literature

classes at school are becoming favorites. Teacher told me that the analysis that makes a child from a school in an hour of literature is extremely detailed, analytical, effective and consistent. Works are compared, references and interpretations are made, even spontaneous artistic outbursts on the part of children. Debating, shaping positions and questions about the hero's action line (What? Why? How? Where? If?)

Gradual upbringing and training through the methods of K. Stanislavsky schools created informal leaders in classrooms. These children possess a user, taste, measure, attitude, aesthetics, ethics, and need of art. The ability to organize around themselves an artistic atmosphere, to bring in their classmates. We fulfill the main task set in the theater school – the necessity and interest of communicating the child with artwork. We have created conditions for the inclusion of the children to the believers, the living, not the tangled “profession of the artist”. The fourth theatrical school created a theatrical publication that does not care about “the cheap and the banal”. We created people with a sense of truth.

5. Conclusion

Everything that can be conceived as mixed can be turned into laws and principles in the theater to be new, to play fake, mechanically, demonstrating different techniques, which can be fun and light performances. We can! But what will be the purpose of such a spectacle? To distract the audience? Does it make sense to work a man in the theater, to teach such a craft to his disciples in the name of that? They have false searches and trends in art, which are written with the exact term of the new word, which are put in danger based on realistic art, but they cannot do so. Formalism is a temporary phenomenon. The theater today all becomes easy to digest. In particular, my impressions of the cover art of the theatrical picture, which is the main activity of the persons, must be done. Children with a glance at a nanoparticle, with ease and with bad guys or with school schools, are in a hurry to cope with the problems that only occur to the surface. And man today and the world that is not found and lives, faces all more and more complex challenges. I would not like to give specific examples of performance that I have seen, but there is a great deal of hasty, unthinkable performances, not a few of them. School and theatrical, and those that meet the requirements for introduction of preserved animals are foreseen. Teachers must discover conscious paths of subconscious creation. It is required to introduce all the social, psychological and sociological prerequisites and how to interact with his or her psyche. I suppose knowledge of the processes and mechanisms in the emotional, intellectual and social assembly of the child. The true creative imagination, creativity and compatibility can be achieved only by teachers who aspire to the truth of their theater, method and fruitfulness. I do not underestimate the children, their qualities and their abilities. We all learn from them. In support of my thesis is the whole “Theatrical System” by K. Stanislavsky. We do not deal with children who cannot benefit from them without enjoying access to content and credibility without publishing publicly and without script, without a theatrical costume, etc. I am not deprived of the real pleasures, the essence of the stage art. This difficult task lies on us. This is our sacred obligation, our duty before art.

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Students' Satisfaction with Public Schools in Greece

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Abstract

Education plays an important role in the development of any country, in the economic better of that country, upgrading the standards of living of people, etc. Every country tries to develop such institutions which produce high quality professionals in every field. Greece is also trying to develop its people with respect to their standard of living, by delivering more and more education, and by setting up modern education institutions. The aim of this article is to find how student's satisfaction may be affected by the quality of academic staff, course administration, teaching method and learning environment.

Keywords: student satisfaction, teacher's performance, communication, interaction, course evaluation.

1. Introduction

Education for many countries is a very prestigious, high returning and rewarded in multiple ways investment. The educational systems that are effective and efficient provide greater performance to their students. The institutions, who have improved administration system and are willing to provide high quality facilities and services, often provide high performer and talented students.

In the context of education, student's satisfaction refers to the favor-ability of the student's subjective evaluations of the various outcomes and experiences associated with education. As satisfaction is based on experience, student satisfaction is constantly being influenced by the students' overall experiences and our findings confirmed these suggestions.

Palacio et al. (2002) says that in order to make the institutions more students highly efficient and effective, the students' expectations, motivations, academic preferences and perceptions about quality of the institutions environment or atmosphere should be kept higher by the institutions. The students, particularly at secondary level, need more high-quality services and facilities in order to be motivated to study at high level education. This happens because high quality services satisfies their esteem and develops them with all the essentials and capabilities to be an effective education personality.

The students seek empathy, responsiveness, assurance during their academic development process which then equips them with confidence and motivation to compete in the education market place. It is therefore the effectiveness, the high performance of the teachers, the

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high quality of education, the quality to learn and the personal grooming that help the students to achieve their learning goals to the maximum (Hassan et al., 2013).

Researchers argue that students high motivation and involvement in learning is linked to minimize the dropout rates and increases the success quality of the institutions environment or atmosphere level of students (Kushman et al., 2000). Some studies regarding the motivation of students have demonstrated that the student's engagement at their school level decreases as they get older and that they show lack of interest. Therefore, retaining the student's interest in their learning and motivating them to achieve success are the issues that must be solved.

This article provides findings to understand student satisfaction with a public school in Greece.

2. Study's results

2.1 Data description

The study population was selected from a public secondary school of Thessaloniki. The questionnaires were handed directly to students by their teacher. Students were given 20 minutes to voluntarily answer 22 questions along with filling in their demographic backgrounds on the questionnaire.

The questions in the survey were designed to be short, simple and easy to follow.

The most difficult part of the procedure was contacting the school office, getting their approval and managing a free time between studying periods to conduct the survey.

A total of 159 copies of the questionnaires were distributed to students and 150 valid responds were received. The respondent's attitudes were cooperative during the process of the survey. Several invalid responds were mainly resulted from unintentional mistakes such as skipping questions or choosing multiple answers.

The first section of the survey result provides basic information about the demographic background of the interviewees. Table 1 demonstrates the gender distribution of respondents.

Table 1. Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	68	45.3	45.3	45.3
Female	82	54.7	54.7	100.0
Total	150	100.0	100.0	

Table 2 displays the educational level of respondents.

Table 2. Grade

	Frequency	Percent	Valid Percent	Cumulative Percent
9	40	26.67	26.67	26.67
10	54	36.0	36.0	62.67
11	56	37.33	62.67	100.0
Total	150	100.0	100.0	

40 students were attending 9th grade (26.7%). 54 students were in 10th grade (36.0%) and 56 students were in 11th grade (37.33%).

2.2 Descriptive analyses

Results from the analysis of empirical data collected for the total group of studied students through the Questionnaire, are presented below.

First, we will discuss the results on the scale “Academic Staff” which contains 4 statements.

Regarding the statement “Teachers process good teaching skills”, 37.33% (n = 56) of the total studied group have answered with “Agree”, 42.66% have answered with “Neutral” (n = 64), and the rest 20.00 % (n = 30) – with “Disagree” (Figure 1).

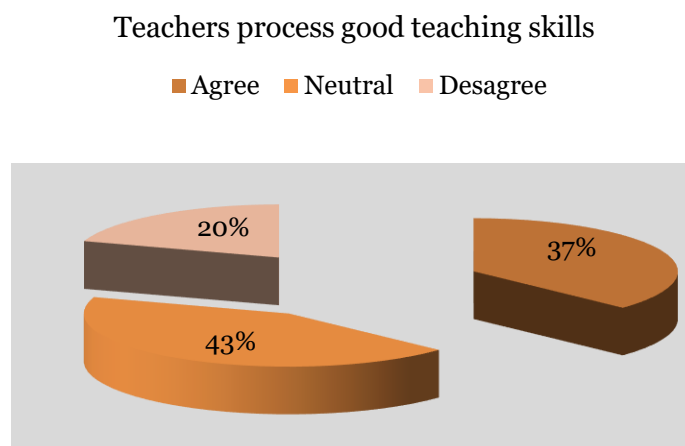


Figure 1. Statement 1

Regarding the statement “Teacher set out clear goals for student”, 37.33 % (n = 56) of the total studied group have answered with “Agree”, 36.00 % have answered with “Neutral” (n = 54), and the rest 26.70 % (n = 40) – with “Disagree” (Figure 2).

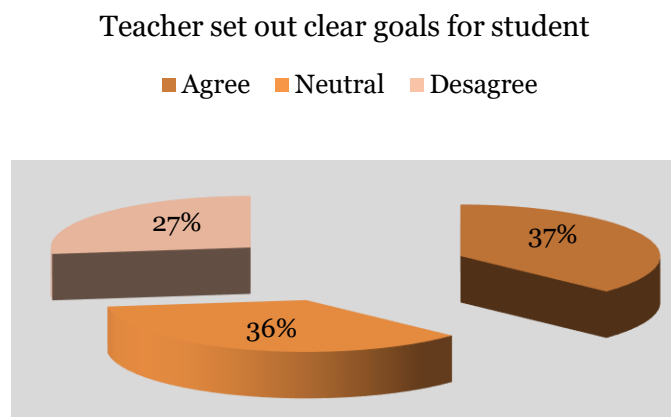


Figure 2. Statement 2

Regarding the statement “Appropriate workload were given to learner”, 24.67% (n = 37) of the total studied group have answered with “Agree”, 29.33% have answered with “Neutral” (n = 44), and the rest 46.00% (n = 69) – with “Disagree” (Figure 3).

Appropriate workload were given to learner

■ Agree ■ Neutral ■ Disagree

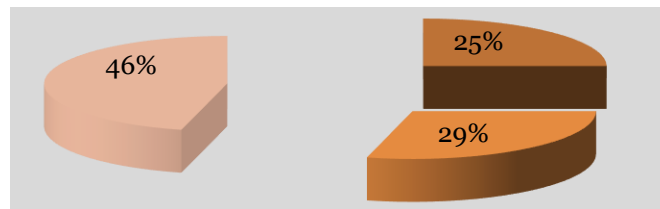


Figure 3. Statement 3

The statement “Teacher made appropriate assessment of learner ability” – 44.00% (n = 66) of the total studied group have answered with “Agree”, 29.33% have answered with “Neutral” (n = 44), and the rest 26.70% (n = 40) – with “Disagree” (Figure 4).

Teacher made appropriate assessment of learner ability

■ Agree ■ Neutral ■ Disagree

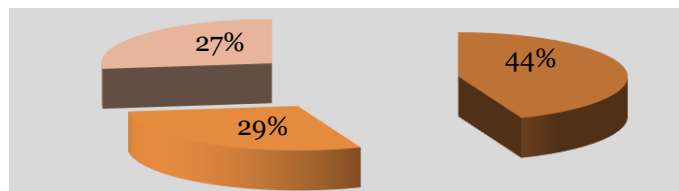


Figure 4. Statement 4

The statement “Teacher put emphasis on student independence” – 26.70% (n = 40) of the total studied group have answered with “Agree”, 27.33% have answered with “Neutral” (n = 41), and the rest 52.66% (n = 79) – with “Disagree” (Figure 5).

Teacher put emphasis on student independence

■ Agree ■ Neutral ■ Disagree

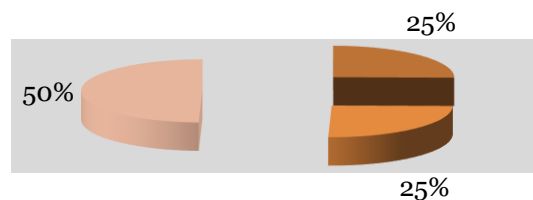


Figure 5. Statement 5

Regarding the statement “The school what student expect from the program”, 40.67% (n = 61) of the total studied group have answered with “Agree”, 34.67% have answered with “Neutral” (n = 52), and the rest 24.47% (n = 37) – with “Disagree” (Figure 6).

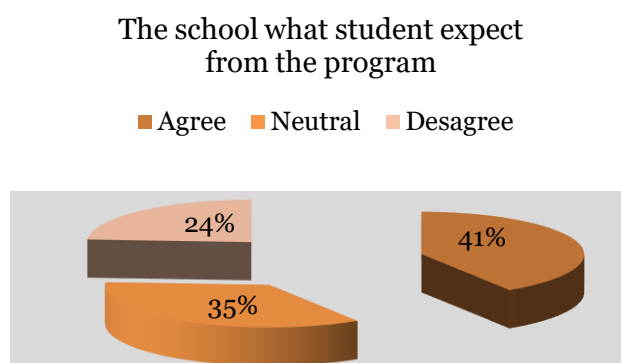


Figure 6. Statement 6

Regarding the statement “School office is helpful to student”, 24.47% (n = 37) of the total studied group have answered with “Agree”, 52.66% (n = 79) have answered with “Neutral”, and the rest 22.67% (n = 34) – with “Disagree” (Figure 7).

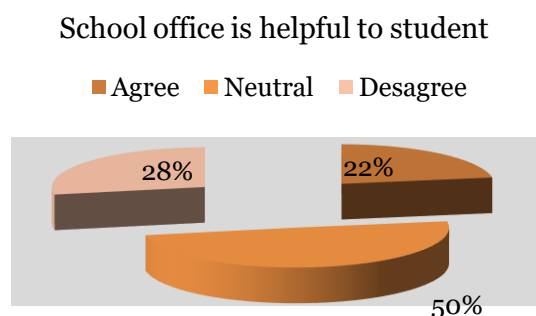


Figure 7. Statement 7

Regarding the statement “The course curriculum has a logical progression”, 61.33% (n = 92) of the total studied group have answered with “Agree”, 22.67% (n = 34) have answered with “Neutral”, and the rest 16.0% (n = 24) – with “Disagree” (Figure 8).

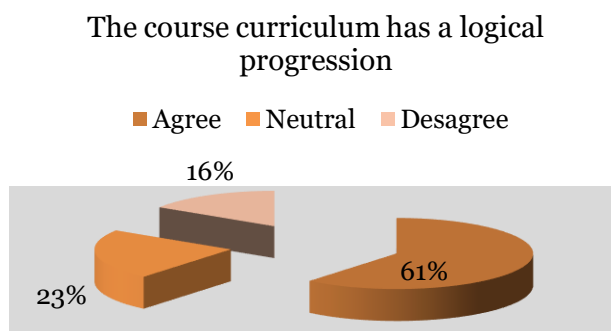


Figure 8. Statement 8

Regarding the statement “Procedures for assessment is fair and transparent”, 64.00% (n = 96) of the total studied group have answered with “Agree”, 16.0% (n = 24) have answered with “Neutral”, and the rest 20.00% (n = 30) – with “Disagree” (Figure 9).

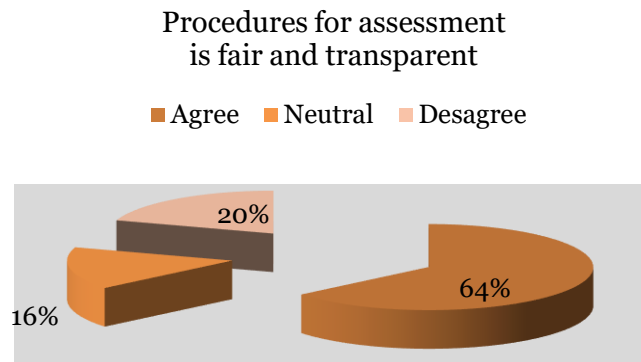


Figure 9. Statement 9

Regarding the statement “Classroom facilities is adequate for studying purpose”, 67.33% (n = 101) of the total studied group have answered with “Agree”, 25.33% have answered with “Neutral” (n = 38), and the rest 7.33% (n = 11) – with “Disagree” (Figure 10).

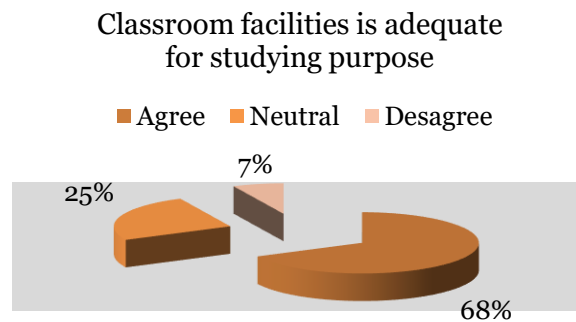


Figure 10. Statement 10

Regarding the statement “Library services is useful to learner”, 19.33% (n = 29) of the total studied group have answered with “Agree”, 56.00% have answered with “Neutral” (n = 84), and the rest 24.67% (n = 37) – with “Disagree” (Figure 11).

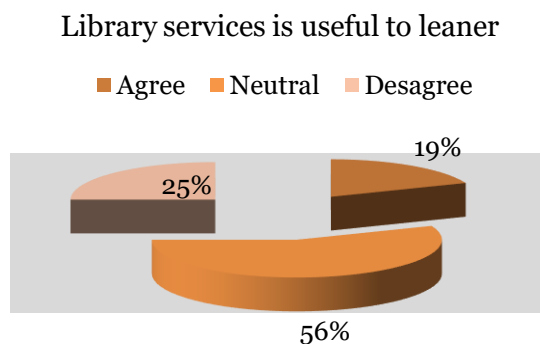


Figure 11. Statement 11

Regarding the statement “Students have easy access to computing services and facilities”, 52.67% (n = 79) of the total studied group have answered with “Agree”, 39.33% have answered with “Neutral” (n = 59), and the rest 8.00% (n = 12) – with “Disagree” (Figure 12).

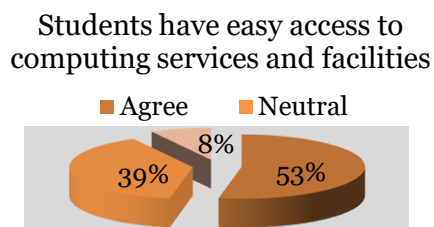


Figure 12. Statement 12

Regarding the statement “Academic advising services is supportive helpful”, 18.00% (n = 27) of the total studied group have answered with “Agree”, 54.00% have answered with “Neutral” (n = 81), and the rest 28.00% (n = 42) – with “Disagree” (Figure 13).

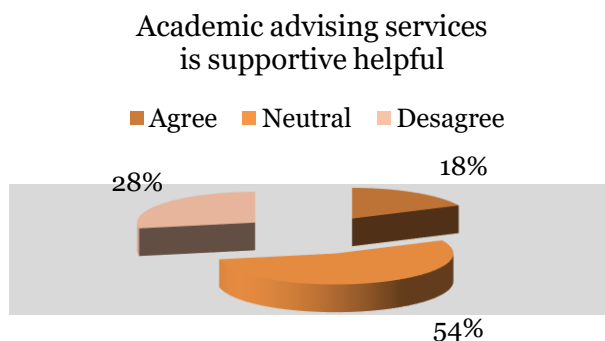


Figure 13. Statement 13

Regarding the statement “Non-faculty staffs have friendly attitude toward students”, 72.00% (n = 108) of the total studied group have answered with “Agree”, 16.00% have answered with “Neutral” (n = 24), and the rest 12.00% (n = 18) – with “Disagree” (Figure 14).

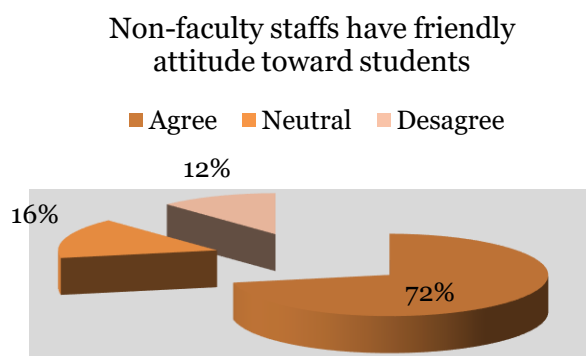


Figure 14. Statement 14

Regarding the statement “Proportion between theory and practice is well balanced”, 51.33% (n = 77) of the total studied group have answered with “Agree”, 34.00% have answered with “Neutral” (n = 51), and the rest 14.67% (n = 22) – with “Disagree” (Figure 15).

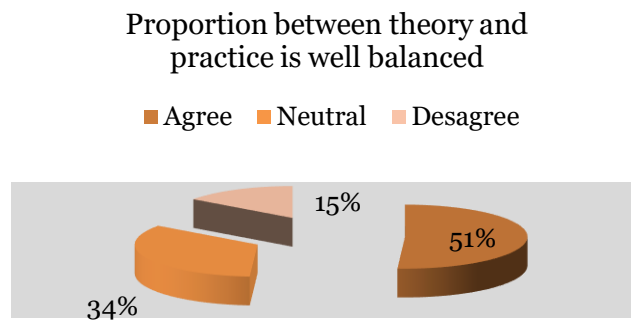


Figure 15. Statement 15

Regarding the statement “Documentation provided is practical and sufficient”, 30.67% (n = 46) of the total studied group have answered with “Agree”, 54.00% have answered with “Neutral” (n = 81), and the rest 15.33% (n = 23) – with “Disagree” (Figure 16).

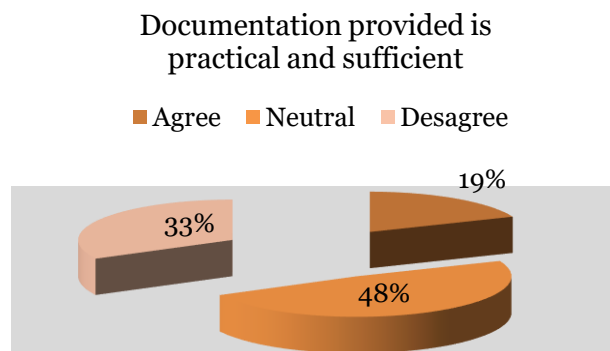


Figure 16. Statement 16

Regarding the statement “Diverse teaching methods are applied”, 18.67% (n = 28) of the total studied group have answered with “Agree”, 48.67% have answered with “Neutral” (n = 73), and the rest 32.67% (n = 49) – with “Disagree” (Figure 17).

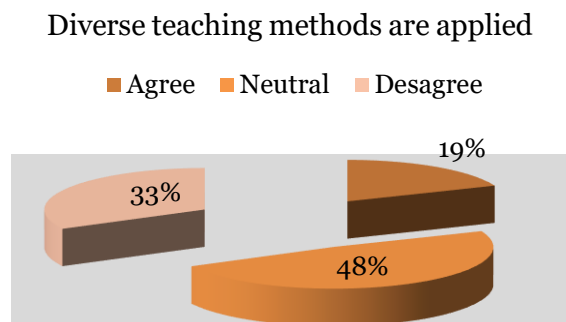


Figure 17. Statement 17

Regarding the statement “Level which subjects were discussed is suitable for student level”, 41.33% (n = 62) of the total studied group have answered with “Agree”, 32.67% have answered with “Neutral” (n = 49), and the rest 26.00% (n = 39) – with “Disagree” (Figure 18).

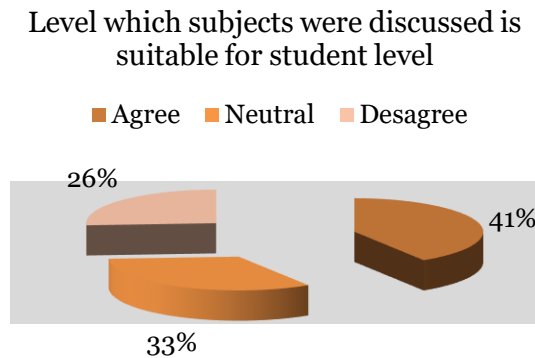


Figure 18. Statement 18

Regarding the statement “The extent and distribution of the subjects in the program is appropriate”, 52.00% (n = 78) of the total studied group have answered with “Agree”, 25.33% have answered with “Neutral” (n = 38), and the rest 22.67% (n = 34) – with “Disagree” (Figure 19).

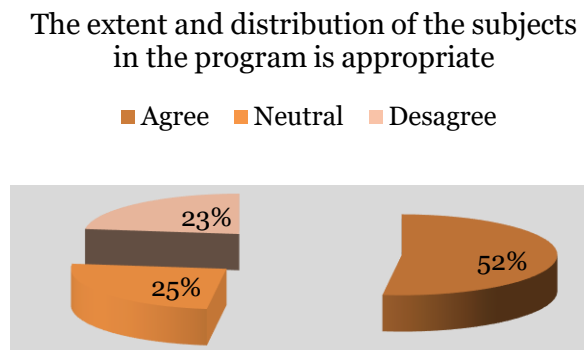


Figure 19. Statement 19

Regarding the first statement “The program fulfill all student expectation”, 40.67% (n = 61) of the total studied group have answered with “Agree”, 40.67% have answered with “Neutral” (n = 61), and the rest 18.67% (n = 28) – with “Disagree” (Figure 20).

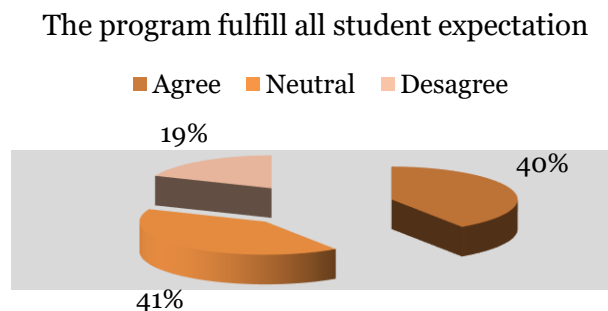


Figure 20. Statement 20

Regarding the statement “Student is willing to recommend the institution to other friends or acquaintances”, 61.33% (n =92) of the total studied group have answered with “Agree”, 16.67% have answered with “Neutral” (n = 25), and the rest 22.00% (n =33) – with “Disagree” (Figure 21).

Student is willing to recommend the institution to other friends or acquaintances

■ Agree ■ Neutral ■ Disagree

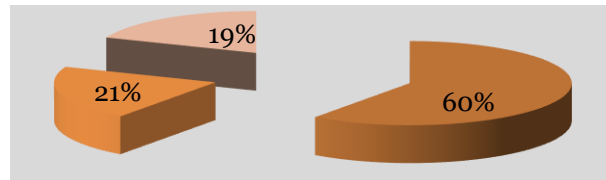


Figure 21. Statement 21

Regarding the statement “Student is satisfied with the overall experience”, 60.00% (n = 90) of the total studied group have answered with “Agree”, 20.67% have answered with “Neutral” (n = 31), and the rest 19.33% (n = 29) – with “Disagree” (Figure 22).

Student is willing to recommend the institution to other friends or acquaintances

■ Agree ■ Neutral ■ Disagree

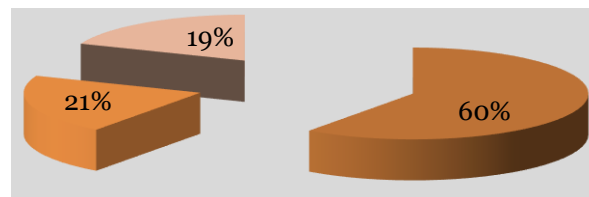


Figure 22. Statement 22

2.3 Independent – Sample t-test analysis

Results from the **Independent – Sample T-Test Analysis** of empirical data collected for the total group of studied students through the Questionnaire, are presented below in Tables 3 – 7.

First, we will discuss the results on the scale “Academic Staff” which contains 4 statements.

Table 3.

ACADEMIC STAFF			
Factors	N	Mean	Standard Deviation
Good teaching	150	1,173	0,30
Clear goals	150	1,106	0,24
Appropriate workload	150	1,173	0,33
Appropriate assessment	150	0,806	0,23
Emphasis on independence	150	1,16	0,36
Total	150	1,084	0,29

As can be seen from the Table 3, from all factors that affect **Academic Staff** *Good teaching* (Mean = 1.173; SD = 0.30) and *Appropriate workload* (Mean = 1.173; SD = 0.33) are the factors that have the highest mean values which means the majority of respondents are satisfied with these dimensions. In contrast, *Appropriate assessment* (Mean = 0.806; SD = 0.23) is the factor that has the lowest mean value which means the majority of respondents are dissatisfied with this dimension.

Table 4.

COURSE ADMINISTRATION			
Factors	N	Mean	Standard Deviation
Knowing student expectation	150	1,162	0,33
Helpfulness of school office	150	1,021	0,29
Logical progression of work	150	1,452	0,42
Procedures for assessment	150	1,441	0,45
Total	150	1,20	0,37

As can be seen from the Table 4, from all factors that affect **Course Administration** *Logical progression of work* (Mean = 1.452; SD = 0.42) and *Procedures for assessment* (Mean = 1.441; SD = 0.45) are the factors that have the highest mean values which means the majority of respondents are satisfied with these dimensions. In contrast, *Helpfulness of school office* (Mean = 1.028; SD = 0.29) is the factor that has the lowest mean value which means the majority of respondents are dissatisfied with this dimension.

Table 5.

LEARNING ENVIRONMENT			
Factors	N	Mean	Standard Deviation
Classroom facilities	150	1,60	0,41
Library services	150	0,95	0,26
Computing services	150	1,45	0,38
Academic advising services	150	0,90	0,22
Attitude of staff	150	1,60	0,44
Total	150	1,30	0,34

As can be seen from the Table 5, from all factors that affect **Learning environment** *Classroom facilities* (Mean = 1.60; SD = 0.41) and *Attitude of staff* (Mean = 1.60; SD = 0.44) are the factors that have the highest mean values which means the majority of respondents are satisfied with these dimensions.

In contrast, *Academic advising services* (Mean = 0.90; SD = 0.22) and *Library services* (Mean = 0.95; SD = 0.26) are the factors that has the lowest mean values which means the majority of respondents are dissatisfied with these dimensions.

Table 6.

TEACHING METHODS			
Factors	N	Mean	Standard Deviation
Theory and practice	150	1,36	0,44
Documentation provided	150	0,95	0,21
Teaching methods	150	1,45	0,31
Level of subjects	150	0,90	0,20
Distribution of the subjects	150	1,60	0,38
Total	150	1,25	0,31

As can be seen from the Table 6, from all factors that affect **Teaching method** *Distribution of the subjects* (Mean = 1.60; SD = 0.38) is the factor that have the highest mean value which means the majority of respondents are satisfied with this dimension.

In contrast, *Documentation provided* (Mean = 0.95; SD = 0.21) is the factor that has the lowest mean value which means the majority of respondents are dissatisfied with this dimension.

Table 7

OVERALL SATISFACTION			
Factors	N	Mean	Standard Deviation
Comparison to expectations	150	1,22	0,19
Recommending the institution	150	1,33	0,27
Student Satisfaction	150	1,41	0,38
Total	150	1,32	0,28

As can be seen from the Table 7, from all factors that affect **Overall Satisfaction** *Student Satisfaction* (Mean = 1.41; SD = 0.38) is the factors that have the highest mean value which means the majority of respondents are satisfied with this dimension.

In contrast, *Comparison to expectations* (Mean = 1.22; SD = 0.19) is the factor that has the lowest mean value which means the majority of respondents are dissatisfied with this dimension.

Finally, we will compare the mean values of the 4th scales of the questionnaire, except the scales *Overall satisfaction*, i.e. we will compare the mean values of *Academic Staff*, *Course Administration*, *Learning environment*, and *Teaching methods*, with the aim to see the rating of these factors regarding the power of their influences on the satisfaction of students with the public school quality. The results are presented in Table 8.

Table 8.

Factors	N	Mean	Standard Deviation
Academic Staff	150	1,084	0,29
Course Administration	150	1,20	0,37
Learning environment	150	1,30	0,34
Teaching methods	150	1,25	0,31
Total	150	1,209	0,30

As it is shown in the Table 8, *Learning environment* (Mean = 1.30; SD = 0.34) is the factor with the biggest influence on satisfaction of studied students in public schools of Greece, followed by *Teaching methods* (Mean = 1.25; SD = 0.31) and then by *Course Administration* (Mean = 1.20; SD = 0.37). In contrast, *Academic Staff* (Mean = 1.084; SD = 0.29) is the factor with the lowest influence on satisfaction of studied students in public schools of Greece.

3. Conclusion

This article was designed with the purpose to find the answer to the research question, which was: What are the perceptions of students in a Greek secondary public school regarding their satisfaction with the public school quality?

One hundred and fifty students were interviewed through a questionnaire survey.

As education is a form of service, student satisfaction could be considered a type of customer satisfaction. Our hypothesis was that student satisfaction may be affected by the quality of academic staff, course administration, teaching method and learning environment. The received results confirmed our hypothesis.

According to the results, students' satisfaction with the public school quality is influenced by all 3 groups of items in decreasing order as follows: learning environment, teaching methods, course administration and academic staff.

As a whole, our results are consistent with the results obtained in previously conducted studies on this issue indicating that the satisfaction of Greek students with the public school quality is similar to those of students in other countries, which in turn suggests that the parameters of school quality in Greek secondary schools and its defying variables such as Academic Staff, Course Administration, Learning environment, and Teaching methods are similar to those in other nationalities.

In conclusion – it is difficult for us to interpret in depth the obtained results, but obviously, the findings outlined some tendencies that could be taken into account by the schools' principals with the aim to improve the school the public school quality.

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The author declares no competing interests.

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Classification and Symbols of Masses in the Conception of Elias Canetti

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Abstract

The article focuses on the types of masses and their symbols according to Elias Canetti, which he presents in his large-scale work *Masses and Power*. The main forms of the masses are classified, according to their functional characteristics. Various natural phenomena and clusters are natural combinations of symbolic significance, carried away from ancient times to the present day through myths, traditions, dreams, speech. Analogies are examined between the natural symbols of masses, which are absorbed and carried by man as attributes of the masses in the social reality.

Keywords: Elias Canetti, masses, classification, symbols.

1. Introduction

Although the first edition of Elias Canetti's book *Crowds and Power* was released as late as 1960, the author himself states that as early as 1924, barely twenty years old, he was overwhelmed, even obsessed by the idea to write a book on masses. An important event that enticed him to embrace this endeavour was the torching of the Court of Justice in Austria's capital on 15 July 1927. “The police had been ordered to shoot at the rebellious workers – more than 90 people were murdered!” Elias Canetti was one of those rioters: “I became part of the crowd, I merged with it. I did not try to oppose its actions” (Canetti, 1980: 245).

The author of *Crowds and Power* considers masses as an anthropological source of history driven by the endless cycle of self-preservation and extermination of mankind. According to Arnason and Roberts (2004), in Canetti's interpretation, culture is reduced in the last instance to nature, inhabited and actuated by the masses. Canetti argues that the fear of being touched by the unknown and the unexpected is at the heart of the psychological reflex to “merge” in a crowd. It is only in a crowd that man feels secure and equal to others, the only situation in which the fear changes into its opposite. The more fear is generated, the more quickly and spontaneously a mass appears. However, this “security and power”, or rather the feeling of “un-touchability” in the crowd, appear at *individual psychological level*. They are typical but *come at a high price!* At social level crowds are the *conditio sine qua non* of dictatorial regimes: the “individual in the crowd” has lost his individuality and identity, he has no face; his de-individualization invites for manipulation and subjugation to any kind of ideology (Lozev, 1990, 65-67).

The future Nobel Prize winner Canetti defined four major attributes of the crowd. The first one is *growth*, to which there are no natural boundaries. Where such boundaries are

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artificially imposed, an eruption of the mass is always possible and will transform the type of the crowd from closed to open. The second attribute is *equality*. According to Canetti, the most important occurrence within a crowd is the discharge. Before this the mass does not actually exist. Discharge is the moment when all who belong to the crowd get rid of their differences and feel *equal*. Then an immense feeling of relief ensues and men free themselves from their inhibited fear of being touched, which underlies the formation of the crowd. The third attribute is *density*. Canetti holds that a crowd can never feel too dense. Nothing must stand between its parts or divide them. Everything must be the crowd itself. The last attribute is the *need for direction*. “A crowd exists,” writes Canetti, “so long as it has an unattained goal” (Canetti, 2018: 26). The crowd is in perpetual movement in a direction, which is essential for its existence. Moreover, the direction, the common goal strengthens the feeling of equality in the crowd. All members of the mass are united for achievement of the common goal, which drives underground all their private different goals (Canetti, 2018: 26).

2. Classification of masses

The author of *Crowds and Power* devotes a considerable part of his survey to the classification of crowds in terms of their predominant attribute. He classifies them into *open and closed* masses. Masses are open when their growth is not impeded. *An open mass* pretends to be omnipresent, it wants to seize everyone within reach, it does not know borders and barriers: “...it does not recognize houses, doors or locks and those who shut themselves in are suspect”. “Open” is to be understood here in the fullest sense of the word; it means open everywhere and in any direction. The open crowd exists so long as it grows; it disintegrates as soon as it stops “growing” (Canetti, 2018: 11) Contemporary manifestations of the open mass are the demographic boom and the rapid expansion of the big cities. In contrast to the open crowd, there is the *closed* mass, which renounces growth and has a boundary which provides the crowd with stability. In a historical context, the closed masses from the past are a prototype of the common institutions. Their essential feature is limitation. They establish a boundary which prevents disorderly increase. The closed mass loses its chance to grow but gains in sustainability. Examples of such masses are certain professional guilds, religious communities, political formations, sports fan clubs, syndicates, etc. The closed crowd renounces the unlimited growth – it does not need integration but rather a segregation from the other crowds in order to justify its existence. If we compare a closed mass to a wall (which by definition could not be unlimited), then the mortar which binds its bricks is the *repetition*. It is the expectation of repetition which prevents the mass from disintegration. The above examples can be illustrated with some repetitive manual labour operations, the repetition of prayers, the cyclic political elections, the expectation of football fans to watch the next game of their favourite team, etc. Naturally, quite often, a closed mass is so obsessed to pursue its goal that it becomes forgetful of its boundary and becomes an open mass. Such transformational processes are usually the revolutions (from guerrilla groups to people’s power), the coups (from a political elite to a national movement), the wars (from a revanchist groups to mass militarist coalitions), etc.

Canetti further classifies masses in terms of their functional characteristics. The first category is the *rhythmical mass*. When human beings became *Homo Erectus*, they started using their feet in a completely different way. “Rhythm is originally the rhythm of the feet”, explains Canetti (2018: 28) Then men discovered the oldest language – they learnt how to interpret animal tracks in order to understand the rhythm of large groups of animals, which were domesticated later on. The typical tribal dances around the camp fire are a good example of a rhythmic crowd. All crowds are similar in terms of their rhythm. There are also *stagnant masses*, which are closely compressed, passive, and patient. Such are the spectators of sport events, theatrical performances, and concerts. The duration of these events and their structure are set in advance and the crowd is allowed to express its emotions in certain ways – through applause or cheers. Canetti gives an

extremely impressive example for a stagnant crowd with the famous *Standing on Arafat*, the climax of the pilgrimage to Mecca. Only a few hours away from their final destination, a few hundred thousand pilgrims gather on the plain of Arafat on a ritually appointed day. Bareheaded, they group themselves in a large circle round *The Mount of Mercy* towards two o'clock, when the sun is hottest, and remain there until it sets.

The *slow mass* has the form of a procession. It has set off on a long journey and no discharge is allowed before the goal has been reached. The exodus of the Jews and their journey towards the Promised Land illustrates this slowness – the old die and new babies are born. This is exactly what must happen until the people of Israel reach their goal – a whole generation must be replaced. *Invisible masses* are usually composed of the invisible dead. The conception of the invisible dead is probably humanity's oldest conception. Without further ado, here we will only quote the Canetti's example regarding the Celts of the Scottish Highlands: "The word *gairm* means shout or scream, and *shuagh-ghairm* was the battle-shout of the dead. This word later became "slogan". The expression we use for the battle shouts of our modern masses derives from the Highland hosts of the dead" (Canetti, 2018: 42).

In terms of their prevailing affection, Canetti distinguishes the *baiting mass*, which forms with reference to a quickly attainable goal usually associated with violence and most often than not with the physical murder of a designated victim. There are many historical examples of baiting crowds, where the victim is stoned, burned on the stake, shot dead by a firing squad, beheaded with a guillotine or sword or buried alive in an anthill, which was a customary execution method of some African tribes. Everyone participates in the killing and no-one has been appointed executioner. The members of a baiting crowd are guided by two basic psychological impulses. The first one is the discharge "from the fact that the victim, who has oppressed or threatened them, is no longer a threat for them; They become equal to it by the act of its destruction" (Gradev, 2005: 407). The second impulse is the illusionary suppression of the common fear of death by "transferring" death on the victim by collectively killing it.

Canetti continues with the *flight mass*. Such a crowd is created by a threat and has a single purpose – survival. In collective flight the energy of some increases the energy of others and the distances between its members disappear. What is more, the crowd has the illusion that the danger is distributed equally so long as they keep together. The *personal* threat is reduced to a *common* threat, the *individual* fear is transformed into a *shared* fear; *my* salvation requires a *collective* effort – the flight. Good examples of flight crowds are the refugee waves in various historical periods. The flight masses are disintegrated in three different scenarios. The first two are natural and logical – when the goal of salvation is attained or when the threat has ceased to exist. However, there is yet a third option, which Canetti calls "the oozing away of the flight in sand". The crowd disintegrates because the goal is too far off, the threat is too great and the people grow exhausted. "A large number of people together refuse to continue to do what, till then, they had done singly" – Canetti wrote in the introduction to *prohibition masses* (Canetti, 2018: 55). Once a prohibition is imposed, a resistant mass begins to form. It is negative in character since it is based on refusal. Prohibition crowds are formed by resistance; they refuse to obey the accepted public regulation standards. A good example for a prohibition crowd is the strike – the collective refusal of workers to continue doing their individual jobs. The refusal to obey is what makes the members of the mass feel really equal.

Reversal crowds were formed in many turning points in history. Reversals aim to destroy or rearrange a stratified society. They are revolutionary in essence because in addition to overthrowing the existing norms, they institute new ones. According to Gradev, reversal crowds are formed "in the process of collective deliverance from the many painful "stings" of command" (Gradev, 2005: 413). These "painful stings" are left by the commands the person was forced to carry out. Canetti gives an example with the storm of the Bastille during the French Revolution, when the crowd set free the prisoners, who were able to join the crowd, but thieves, too, were

strung from the lamp posts. By storming the Bastille, the crowd took over justice in two main aspects – the right of inflicting capital punishment and the right of mercy. Unlike the flight crowds, which are formed when a threat arises, a *feast crowd* is formed by abundance. During the feast many prohibitions and distinctions are waived and unaccustomed advances are not only permitted but smiled on – everyone is allowed to participate in the festive rituals. Dances (e.g. the circle dance at a wedding) and festive rituals (e.g. the making of ritual breads) involve and engage all participants. Violence, which is characteristic of most crowds, is not associated with this type of crowd. On the contrary – during the feast “there are no enemies, there is no common identical goal or threat which people have to attain or flee from” (Gradev, 2005: 413). Feasts imply repetitiveness and temporal continuity; feasts call to one another and everyone is assured in their future repetitions.

3. Symbols of masses

Mass symbols is the name given by Canetti to collective units which do not consist of men, but which are still felt to be masses. They are various natural and geographical phenomena allude to some of the essential attributes of the crowd and stand as symbols for it in myth, tradition, dream and speech. Canetti finds analogies between these natural collective units that symbolize human masses in society. *Fire* is such a symbol. The author of *Crowds and Power* describes its attributes in relation to mass characteristics: “Fire is the same wherever it breaks out: it spreads rapidly; it is contagious and insatiable; it can break out anywhere, and with great suddenness; it is multiple; it is destructive; it has an enemy; it dies; it acts as though it were alive, and is so treated” (Canetti, 2018: 79). All this is true of the mass – it can be formed anywhere and expands rapidly like fire, it wants to grow and is contagious. It is amorphous like glowing ambers and yet united, it comprises an indefinite number of people. Like fire, it can be destructive and seeks an enemy to destroy (baiting crowd, reversal crowd). The crowd discharges as suddenly and quickly as fire dies; it has its own turbulent and intensive life. The likeness between fire and the mass has led to the close assimilation of their images. Since ancient times, man has been trying to tame the fire, to merge with it, and even to become fire. The absorbing flames and their vital warmth seem to hypnotize the individual who, though he has learned to tame fire, remains obedient to its overwhelming power.

Another crowd symbol is *the sea*. It is all-embracing and can never be filled and thus serves for a model for the mass, which always wants to grow and would like to become as large as the sea. The sea consists of a vast multitude of individual drops of water, which are united to become part of a whole. Similarly, separated human beings (“a drop in the sea”) unite into a crowd (“a sea of people”). Sea waves are innumerable and their motion is determined by the wind. Like men in a crowd who strive to attain a certain goal, the waves follow the direction towards the infinity. They are ceaseless. Like a crowd, they can become huge and then disappear instantly. The sea is vital, it never sleeps. The mass wants to resemble the sea in order to overcome its greatest fear – its discharge. The sea gives life to millions of organisms in and above it. It unites the inflows of streams and rivers, collects the water of the rain from the clouds above and the glaciers along its shores, but these dynamic processes do not disturb its natural rhythm of life in which everything is united, distributed and circulated. “With the living is the sea in love / the dead are cast ashore”, wrote Hristo Fotev – a poet from Burgas, who dedicated most of his works to the watery expanse of the sea (Fotev, 1998: 25). The destructive power of the sea is another attribute which resembles a crowd. Those who disregard the laws of the sea can be engulfed by it. The density of the sea and its coherence “is something which men in a crowd know well: it entails a yielding to others as though they were *oneself* ...” (Canetti, 2018: 83). Naturally, the attributes of the sea are too comprehensive to correspond exactly to any of the crowds we know – they can only strive to attain them.

Rain is another symbol. Like the sea, rain consists of innumerable drops. However, all languages speak of *rain*, rather than *drops*, falling. Similarly, we speak of the *crowd* rather than the separate *humans* in it. We are all familiar with the calmness just before a storm. The sky turns grey; heavy clouds block the sun. The dark, destructive impulses of a crowd are very similar to the destructive power of the downpour, which can flood houses and gardens, demolish streets and bridges, destroy the crops (hail is the hard aggregate form of rain.) No human action can stop the rain from falling. Like crowds, which always pursue a certain goal, rain always falls from above – from the sky to the ground. “There is a sameness in the impact of rain-drops, and the parallel lines of their fall and the uniformity, both of their sound and of their wetness on the skin, all serve to accentuate this sameness” – explains Canetti (2018: 86). Unlike the raging of fire and the constant presence of the sea, rain is the mass in the moment of discharge. The clouds dissolve into rain and the sun shines again.

Another mass symbol discussed by Canetti is the *river*. We say that one “goes with the flow” when they lack initiative and ambition. The most striking thing about a river is its direction – it can only flow in one direction – to the sea – and without a direction it would not be a river. This is why the river stands for processions, demonstrations and tributaries, which always flow in a certain direction like the river flows toward the sea (another crowd symbol). In his book “The Fratricides” Nikos Kazantzakis (Kazantzakis, 2018: 18) skillfully depicts the inflow of a river into the sea and its symbolic significance through a dialogue between a young priest and an old man beholding the stream:

“What are you looking at, grandfather?” he asked with curiosity.

The old man raised his head and smiled sadly. “At my life flowing and disappearing, son, flowing and disappearing.”

“Don’t worry, grandfather, it knows where it is going—toward the sea, everyone’s life flows toward the sea.”

The old man sighed. “Yes, my son, that is why the sea is salty – from the many tears.”

A river is the crowd in its “vanity”. All river-like formations want to be seen. A crowd in motion along the streets of a large city (a procession, a demonstration, a tributary, etc.) resembles the flow of a river between its banks. Along its route to the sea, the river can become destructive just like a crowd. It can overflow its banks and flood towns and villages. The equality of the water drops in a river is apparent. However, a river does not have the raging of the fire, the universality of the sea or the discharge of the rain. The river is a symbol of the movement of a crowd, which is still under control and has not achieved its goal yet.

Forest is an extremely expressive mass symbol. It may be overgrown with shrubs, but its real density, which makes it’s a forest, is its foliage. It is the overhead foliage of single trees, which, linked together like the water drops, forms a continuous roof which shuts out the light and defines the skyline. The linked crowns of its trees create a sense of protection “from above”. In the mass, man feels equal to the others and sheltered by the forest. He stands upright like a tree and inserts himself amongst the other trees, from which he has descended, if we believe the evolution theories. As Canetti wrote: “The direction in which a forest draws men's eyes is that of its own growth. A forest grows steadily upward” (Canetti, 2018: 86). The forest compels men to look upwards, grateful for the protection above. Thus the forest is the first image of awe, the religious feeling of standing before God. Another aspect of the forest is that it is immovable and solid. Every tree is deeply rooted in the ground. It can be cut down but cannot be moved. This makes the forest authentic symbol of the *army* – a solid mass which has taken up position and will neither surrender nor flee and which allows itself to be cut down to the last man before it gives a foot of ground. Compared to the other crowd symbols, the forest has “the persistence of the river, the density of the rain and the mysteriousness of the fire” (Gradev, 2005: 442).

The next symbol discussed by Canetti is *wheat*, which is defined as a diminished and subjugated forest. It grows where forest stood before. Wheat is sown and reaped, and thus multiplied. It multiplies like a crowd. Wheat stalks are perfectly equal in height. The innumerable small seeds are sown, germinate and grow together and are reaped together. Their rhythm when excited by the wind is that of a simple dance. This symbolizes the submissiveness of the mass. Even when they are struck down by a storm, when they straighten up, they are equal once again. A cornfield as a whole generally appears uniform in height. According to Canetti, “The full ears are like heavy heads; they nod to one or turn away as the wind blows” (Canetti, 2018: 89). All blades of wheat grow in the same direction – from the ground to the sky. Anything which happens to one happens to *all*. The germination of the seed and the harvest of the wheat are the beginning and the end of a natural cycle similar to the cycle of life and death of the humans. Harvest follows the sowing like death follows. Again and again – to eternity. The Eucharist, the main sacramental ceremony of the Church, commemorates the Last Supper, when Jesus Christ gave to his disciples *bread as a symbol of His body* – While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is my body” (Mathew 26: 26-28). And yet, on All Souls’ Day we honour the souls of the dead and give to our relatives *boiled wheat as a symbol of resurrection* in a ritual symbolizing the endless cycle of life and death (“...unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds” (John 12: 24)).

The next symbol is *wind*. We often wonder where the wind comes from when we want to understand what is going to happen. The most striking thing about wind is its direction. The strength of the wind varies and it has many faces. What is interesting is that although they cannot see it, people have various names for it - for example, on the Southern Black Sea coast the locals use the names “sereco” for the southeastern, pleasant sea breeze, “levanti” for the dangerous eastern wind, “meltem” for the dead wave wind, and so on. Wind is invisible, but its movement is apparent – it moves the clouds, drives the waves, bends the branches of the trees. It can whine or howl, it can bring coolness or destroy, it is as ambivalent as a crowd. Since ancient times wind has been associated with breath in terms of its density. But on the other hand, its invisibility enables it to stand for invisible crowds, and thus for spirits.

Sand as a mass symbol has two especially important qualities – the first is the smallness and sameness of its grains and the second is its endlessness. The sameness of the sand is associated with the sameness of men in a crowd and the reduction of their psychological differences. Its endlessness is associated with the crowd’s aspiration for perpetual growth. Insignificant on their own, sand grains are united in an endless multitude – the monotonous, vast and lifeless desert. *Heaps* of fruit or grain symbolize the result of activity of many hands occupied with the picking or harvesting. The size of the heap is as important as the size of the crowd – their goal is to grow. Men celebrate in feasts the heaps they have managed to collect. Apart from these festive heaps, Canetti writes about stone heaps, which are also the result of collective human efforts. As a manifest mass behavior, this symbol clearly stands out in some protests in which the disgruntled “heaped children’s shoes or other objects in squares and in front of government offices, so that society can literally see the hardships of the economically deprived people” (Gradev, 2005: 446). The last symbol described by Canetti in his classification of crowd symbols is *treasure*. Its main function is to be safeguarded and amassed. A hoard of treasure can be won openly through competition on all kinds of lottery, as well as to be depreciated through inflation caused by a mass in flight.

4. The order

A key element of Canetti’s concept regarding mass is their relation to power, an important manifestation of which is the order. In reality, individuals are driven to social activity

through regulations, i.e. have to obey orders. This applies to all social spheres – politics, religion, family relations, economics, etc. – which impose individual codes of conduct. All statutory regulations, religious dogmas, educational principles, business rules, etc. are, in their essence, collective orders. An order is considered as natural as it is necessary. In a famous radio conversation with Theodor Adorno in 1962, the author of *Crowds and Power* described how the impulse to reject these collective orders is a sub-conscious mass-formation factor:

“...no-one who has carried out an order has in no way enjoyed this. He may not be aware of it; he may not think about it. But the sting of the order remains stuck in the individual. And this is especially important. In this way, people can accumulate many stings from orders received twenty or thirty years ago. People want to free themselves from these stings, and that is why they often seek out situations that are the exact reverse of the original situation in which they received commands, in order to get rid of the sting. The consequences of this desire are clear. Everyone who lives in a society is pierced by many such stings. Their number can increase so much as to make him do monstrous acts because he suffocates from these stings.” (Canetti, 1994: 463)

The many stings accumulated from repetitive and overlapping orders are very difficult to get rid of individually. According to Canetti, such deliverance is possible in a *reversal crowd*. It is a crowd whose discharge consists mainly in its collective deliverance from the stings of command (Canetti, 2018: 341). Throughout history there are numerous examples of such removal of stings: a king, who has repeatedly ordered the beheading of a lot of people is decapitated by the crowd, which has suffered these stings for a long time. The initial command situation is repeated, but in a reversed order. Then everything is repeated - those who acquired the power are afraid and are looking for a way to get rid of their fears by issuing the same kind of orders. This mechanism creates a vicious circle of issuing orders, followed by execution, then accumulation of stings, and again discharge at the end. (Against this ‘vicious circle’ Plato, one of the greatest philosophers, and perhaps the greatest inventor of ideologies (Popper), found a ‘political cure’: in his famous theory of ‘the ideal city-state (Kalipolis)’ he emphasizes the need for implanting universally the feeling of living in a ‘just state’ which means implanting the feeling of living in ‘the perfectly organized and governed state’ (Lozev, 2000, ch. 3)).

5. Conclusion

Elias Canetti belongs to those researchers who consider the mass man as an anthropological construct derived from the very human nature. This concept seeks the cause of crowds as a public phenomenon in psychological factors associated with intrinsic instincts, mass conduct codes, and unconscious psychic processes. According to Canetti, each human harbours the animal of the “mass” man. This is why Canetti’s classification of crowds is historically universal, it is based on universal instincts (destructiveness), beliefs (ghosts of myths), rituals (pilgrimages), patterns of behaviour (flight from danger), and so on, which, under specific circumstances, become social processes. Mass symbols are not associated with cultural phenomena or historical periods - they are derived from nature (fire, wind, rain, etc.) and represent the natural attributes associated with the different types of mass. Crowd participation is not a social phenomenon pertaining to a certain historical period and manifest under specific circumstances. On the contrary, every person has the potential and need to become periodically “invisible”, to feel relieved of the responsibility to be himself, to immerse his self in the anonymity of a crowd.

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Social Engineering in China

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Abstract

Social engineering may sound as a new “science” for understanding the social patterns and behavior of the people as members of the state, but its roots can be found way in the past. Political philosophers from Confucius onward offered their understanding, analyses and prescription for sustaining social order. During the long and colorful history of China the notion of society and its development and relations has changed, but in some strange way kept its basic values, founded since ancient times. Even now, when China is the second world economy, the government initiates a program for control and social engineering over its subjects, that is nothing else but a reform observing the old Confucius idea for maintaining the social order using education and ethical conduct.

Keywords: social engineering, Confucius, Chinese society, education, social credit, women status.

1. Introduction

Social engineering can be understood in many different ways and the reason for this is because it is intertwined with many aspects of human social activity like social change, decision-making, planning of development, etc. Sir Karl Popper is perhaps most often mentioned as a theorist of social engineering. In both his books, *The Poverty of Historicism* and *The Open Society and Its Enemies*, he left us a classical description of social engineering. Popper’s view of the two kinds of social engineering (*large scale* and *piecemeal*) are analyzed in detail in the Bulgarian philosophical literature by K. Lozev (Lozev, 2000, ch. 2) but for the purposes of this paper I shall use a more general conception of social engineering.

In general terms “social engineering” means the use of centralized planning in an attempt to manage social change and regulate the future development and behavior of a society. Social engineering is a discipline in social science that refers to efforts to influence particular attitudes and social behaviors on a large scale, whether by governments, media or private groups in order to produce desired characteristics in a target population. Social engineering can also be understood philosophically as a deterministic phenomenon where the intentions and goals of the architects of the new social construct are realized.

Although the science is relatively new the problems it takes for consideration are not. As long as there is a notion of society there are different ways, rules or principles that help establishing and engineering the social order. Even in the myths for creation of the world and men

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could be found the basic principles of social engineering in order to create harmony between the members of the society.

2. From myths to reality

One of those myths is the myth for NuWa who created the men. From the many shades of yellow earth, NuWa made tall dolls and short dolls. She made thin dolls and fat dolls. She made curly-haired dolls and straight-haired dolls. She made dolls with eyes as round and large as cherries, some with eyes as long and narrow as a mosquito's wing. She made some with eyes so dark they looked like the midnight sky, others so light they looked like liquid honey. Each creature was different, so the goddess could recognize her creations. Then she breathed in every doll and they sprang to life, giggling and hopping about. (Collier, 2001: 26) Performing this act the goddess not just creates the living men, but establishes the social difference and order as well. Compare this myth with the biblical one in the Book of Genesis: it could be concluded that Chinese though is at some scale more advanced. Unlike the story of creating Adam from clay and after that Eve from Adam's rib, here one could find the creation of the whole society, of mankind.

The Biblical story, although fascinating, lacks the explanation the bigger picture – the whole society and the difference between its members, social class order and so on. The only thing closer to social engineering in the Biblical myth is the establishment of male supremacy over women, because Eve is created from Adam's rib, therefore female is a subject to the male since she was created as a part of his body. However, there are many questions that remain with no answer, or the explanations are confusing. For example, where is the notion of society in the Biblical myth and how the whole mankind, male and female are created or even procreated? The story in the Bible tells how Adam and Eve are punished by God to leave the Eden garden; after that they have two children who are supposed to have created humanity. The tricky part is that their children are both boys and after the act of the first murder there was only one male left, so how was the whole humanity created, when there is only one human species and it is male? Cliffhangers like that could be found all over the Bible. Of course the stories inside are to be understood as an allegories, but still the questions remain. Unlike the Bible's stories Chinese thought is more practical and even in its mythology one is able to find understanding for social relations and order.

The evolution of society changes the understanding of social order and its engineering, but all has begun in the ancient times, where the basis of understanding the community has been established. At the time of the Zhou dynasty, along with the noble class and the common people, a new class of shuffles has emerged. Although they are of noble origin, they have a surname and have the privilege of entering battle, they serve the feudal lords as officers in the army or as civilian mercenaries, advisers, scribes. The increase in demand for educated people, this class focuses on learning. It is from this class that most of the famous Chinese politicians and philosophers came from (Van Gulik, 2003: 69). They can be seen as a prototype of the scientists who play a huge role in the administration of China even today. One of those famous philosophers is Confucius.

Confucius was, above all, a teacher, and all his thought was embedded in his teachings. At the beginning, learning took the central place as respond to his conviction that human nature is perfectly susceptible to perfection. Every person is defined as a being, fit to improve, and perfect to infinity. For the first time in an aristocratic culture, highly structured in castes and clans, the human being was perceived in its entirety (Chen, 2011: 59). According to Confucius, upbringing cannot be purely literary. Indeed, his teaching assigns a broad place to the study of old texts, but the main lesson is not a theoretical knowledge, which is important in itself, as much as its specific and practical purpose. That is why it is important to "know how" rather than "know that", since knowledge is primarily intended to be a fitness rather than to acquire the intellectual content.

The practical purpose of education is to form a capable person, politically – to serve the community and, at the same time, morally – to become a worthy person. These two levels merge into one, because serving your lord is tantamount to serving your father. Confucius established a moral, political-ethical code that effect all areas of life and order in the state. He compares the state with the family, so the relations in the family are the same as the relations in the state, but on bigger scale. At the center of his teaching is the image of the noble man, who has to maintain *Ren* – thus manifested in predominantly rationalist virtues, as they are based on reciprocity and solidarity whose significance can be measured in the hierarchical and binding ties that characterize Chinese society. Confucius is interested in the ritual, and it keeps his attention, is not the purely religious aspect of the one with a sacrifice to the deity, but the ritual behavior of the one who participates in it. The concept of *Li* is the image of the idea that is usually created for ritualism as a simple label, as a protocol, in a word, as a collection of conventional, purely external behaviors (Chen, 2011: 70).

Learning, sense of humanity and ritual spirit are like a tripod on which Confucian pledge is based. The personification of that trinity is the worthy man, not only in personal ethics, but above all in the ruler's political practice. When the family is perceived as a continuation of the individual, and the state – as a continuation of the family; when the ruler is for his subjects what is the father for his sons, there won't be violation of the relationship between ethics and political theory. In that way Confucius transforms the ruler's authority into the superiority of the exemplary person, not only because the ruler cultivates the principles of *ren*, *xia*, *li*, but because he has the mandate of Heaven and as the emperor receives the Heaven's blessing so to become father of all the nation.

After the first reunification of China during the Qin Dynasty, the new Emperor carried out radical political and economic reforms, replaced the feudal hierarchy with state bureaucracy, redistributed the land among the peasants, and divided the empire into administrative districts. Han Dynasty emperors patronize Confucian doctrine not only because it provides an ideological foundation for the empire, but also because the disintegration of the feudal system coupled with unprecedented territorial expansion, creates a huge need for administrative officials. From that point on, scholarly officials play an important role in civilian and military services in China (Van Gulik, 2003: 71). The Confucian exam still plays very important role in present day China. On the other hand, the courtesan's institution based on social factors has flourished over the centuries and played a significant role in uprising of women social status. At that time and even afterwards the women were banded from education. They were in submissive place rather than men. That notion for women started to change because of the courtesans, who were the first to gain some education or training. They arose during the Zhou period, when the rulers maintain trained women for entertainment. Changing the economic climate through Han and Qin restricts the support of private groups to ruling families.

The economy and influence of the Tang dynasty have reached a period of great prosperity, which has led to significant developments in the social superiority of men, yet during the Tang era the tolerance towards women was unprecedented. As a worthy example of that is Empress Wu Tian. Such a rise in respect for women can be explained by several factors. On the one hand, the power and flourishing of China have attracted the attention of many countries that have sent their representatives, showing a tendency for openness and tolerance, albeit suppressed, to the world. An empire like China at the time implies the existence of many nationalities within the state (many minorities), which further enriches the cultural and moral character of the country, the penetration of Western models and culture through trade relations adding some new insights into traditional Chinese culture (Yi, 2015: 318). On the other hand, the founders of the Tang dynasty were not pure Han people, which to some extent contradicted the dominant Confucian traditions that had the basis of family and family values that were not entirely inherent to Tang.

At the time of the Tang, courtesans have a recognized place in society, their profession was considered to be perfectly legitimate. Unlike low-profile prostitutes, they do not experience social disadvantage. Each city boasts its courtesans and they play an important role in all public affairs. (Van Gulik, 2003: 188). With the establishment of New China, the majority of women were released from the age of inequality during the feudal system. The social status of women underwent a qualitative rebound. Different basic women's rights are recognized and shaped by law.

3. Dawn of new China

At the beginning of the 20th century there were deep problems in Chinese society, first of all in the ports of the cities that have been handed over to the Western countries according to the treaties. The traditional elite, the nobility, can no longer rely on the examination system to justify its position. The wealthy noble families moved to live in the cities and hired representatives of the inferior aristocratic class as governors of their rural possessions. Although nobility has been trained for centuries to despise trade, many members of that class ultimately devote themselves to commercial activity, sometimes associating with merchants (Roberts, 2009: 267). After 1945 Guomindang makes a series of mistakes that ultimately destroy the support of the population that every government needs. But Guomindang's mistakes represent no more than half the explanation for the shift of political balance. The other half is provided by the CCP's success in winning the battle for hearts and minds, especially in the villages.

The CCP embodies the new centralization of power. Recently united national unity has been reduced to the close leadership of the CCP in all national spheres. The fluctuations in the sudden acceleration of the transformations in the country are determined directly by the internal dynamics of the party, especially its leading cadres. The CCP is in no hurry to build a legal system that introduce a predictable state structure that defines the relationship between power and the population. The power of the party precedes any other jurisdiction that allows senior leaders in the hierarchy to change course. Mao is accustomed to such a kind of behavior. The CCP, which has two decades of military practice behind it is highly hierarchical. It is carried out from the top to the base, with the obligation of the lower levels to fulfill the instructions of the above and to ensure their fulfillment by those who in their turn are subordinate to them: this is the "democratic centralism" inherited directly by the Soviet Marxism-Leninism (Liu Rolan, 2000: 25). Another immediate step increasing the educational level of the masses. Those whose schooling has been interrupted due to the war can enroll in accelerated training courses, and millions of adults start attending winter training courses and schools (Roberts, 2009: 331).

The rhythm of Chinese life after the creation of the PRC, as well as the life in other countries of real socialism, is determined by the great campaigns of the regime to meet the set goals that keep the population constantly under pressure. They contribute in this way to the legitimacy of the new regime, to justify its claims to be of a different type from what the country has ever known (Lui, 2000: 30). The Chinese Cultural Revolution (1966-1976) has long been characterized as a period of "gender erasure". Indeed, many researchers have argued that gender and sexuality were essentially disavowed within Chinese society during the revolution in the name of equality between the sexes and the proletarianization of the majority Mao's slogan "the times have changed, men and women are the same" was propagated as a powerful message to millions of Chinese women, in particular, that men and women were equal. Furthermore, women's public roles as proletarian fighters and revolutionaries were glorified. For example, the image of Iron Girls – strong, robust, muscular women who boldly performed physically demanding jobs traditionally done by men, such as repairing high-voltage electric wires – was widely promoted as a symbol of the Maoist slogan: "Whatever men comrades can accomplish, women comrades can too". Traditionally "feminine" imagery was essentially banished from public discourse to such an

extent that discussions of sexuality became almost ascetic during the Cultural Revolution. Women were publicly reconfigured and reimagined as “gender-neutral persons” (Fei, 2017: 64).

This policy, apparently endorsed by Mao, determines the orientation of the government, the recovery of economic growth, planning and planning organizations, the growth of foreign trade and the improvement of relations with the West. The goal also implies the effective implementation of a decisive birth-restraint policy after the demographic question left Mao indifferent, sensitive to the benefits of the unit rather than to the burden it represents (Liu, 2000: 61).

The Chinese Communist Party (CCP) adopted a combination of institutional and cultural approaches to promote the Maoist rhetoric of gender equality. First, institutionally speaking, the party-state built a tightly controlled political hierarchy. In order to establish its power CCP initiates a program for re-education of the people, especially those of intellectual background. The proclamation of proletarian values as an ideal of the state, which is not uncommon as a resource for establishment and guarantee communistic ideology, gave the government so needed excuse to put down its critics and political enemies. The program for re-education relocated the members of the unsuitable with the new power classes, send them into countryside where they can be though the importance of the new way by labor. Young girls and boys were sent-down from urban to rural areas in order to boost the agricultural development.

Patterns of class labeling were a decisive factor in determining whether someone was attacked and re-educated or not. People associated with “good class” could easily obtain political credentials and empower their political identity. Moreover, a good class background was also an important criterion for favorable job allocation, promotions, wages, housing, migration to cities, and social services. The most pronounced inequalities, therefore, were defined not by gender but by political criteria that ranked individuals by class background and level of workplace activism. In order to cultivate loyal revolutionary subjects and indoctrinate people with the proper revolutionary attitude toward socialist construction, state media glorified women’s public roles as proletarian fighters and socialist constructors via images such as the Iron Girls (Fei, 2017: 66).

Fertility rates for the early twentieth century have been estimated at five to six births per woman. Missionaries decried female infanticide, but disagreed as to its prevalence. The Republican penal code and other government regulations outlawed infanticide, but rural fieldwork reports from the 1930s often found lopsided sex ratios that pointed to preferential treatment of sons, if not direct infanticide of girls (Hershatter, 2007: 26). From the mid-1950s, party-state planners mentioned population as an important area of policy-making, with an emphasis on health and welfare. By the middle of the decade, the top party leadership, worried about rapid population growth, endorsed birth control, but this approach was soon transformed into a doctrine of state-controlled birth planning.

The Chinese government introduced the [one-child policy](#) in the late 1970’s to slow China’s population growth. The policy is far from uniformly enforced. In the largest cities very few people are permitted to have a second child, but parents in rural areas and members of ethnic minorities can apply for permission to have a second child and sometimes even a third. Particularly if both parents are only children or if the first child is a girl. The one-child policy draws criticism from almost every imaginable angle. It is often applied coercively, and tales of [forced abortions](#) grab headlines outside China.

The success of this policy in the cities has been attributed to several factors. The state could provide effective incentives and penalties in the urban Environment. Urban families live in crowded housing conditions, rely on pensions in addition to children for old-age support, and have devised mobility strategies relying on education and work connections rather than on extended family ties. Urban women who work in family businesses and women more generally who find the

rising costs and effort of raising children quite demanding have been quite explicit about their desire to limit childbearing (Hershatter, 2007: 27). In the countryside, by contrast, the one-child policy collided with the re-emergence of the household as a fundamental unit of production; the dismantling of rudimentary collective welfare guarantees; the emergence of peasant households wealthy enough to pay hefty fines for excess births; and a general weakening of state control over peasant mobility, income, activities, and its own local branches

But its many unintended consequences have also turned it into history's largest ever exercise in top-down social engineering. Young adults who were raised as only children because of China's one-child policy were less inclined to trust others, less trustworthy, more risk-averse, less competitive, more pessimistic and less conscientious. Perhaps the most perverse unintended consequence of the one-child policy concerns its effect on sex ratios and creating the "missing girls" problem and increasing homosexuality. Although the one-child policy is no more the effect from it still present.

Nowadays the Chinese government initiates an idea for total control over the nation. In this world, anything from defaulting on a loan to criticizing the ruling party, from running a red light to failing to care for your parents properly, could cause you to lose points. And in this world, your score becomes the ultimate truth of who you are – determining whether you can borrow money, get your children into the best schools or travel abroad; whether you get a room in a fancy hotel, a seat in a top restaurant – or even just get a date. It may sound like a science fiction, but it could be totally possible to happen in China by 2020. It is the scenario contained in China's ambitious plans to develop a far-reaching social credit system, a plan that the Communist Party hopes will build a culture of "sincerity" and a "harmonious socialist society" where "keeping trust is glorious."

The ambition is to collect every scrap of information available online about China's companies and citizens in a single place – and then assign each of them a score based on their political, commercial, social and legal "credit." At the heart of the social credit system is an attempt to control China's vast, anarchic and poorly regulated market economy, to punish companies selling poisoned food or phony medicine, to expose doctors taking bribes and uncover con men preying on the vulnerable.

The idea may sound revolutionary, but actually it is just a developing of the Confucius idea for reward and punishment. An idea that effect the Chinese society for centuries. Some of the penalties showed the party's desire to regulate its citizens' private lives – participating in anything deemed to be a cult or failing to care for elderly relatives incurred a 50-point penalty. Other penalties reflected the party's obsession with maintaining public order and crushing any challenge to its authority – causing a "disturbance" that blocks party or government offices meant 50 points off; using the internet to falsely accuse others resulted in a 100-point deduction. Winning a "national honor" – such as being classified as a model citizen or worker – added 100 points to someone's score (Simon, n.d).

On that basis, citizens were classified into four levels: those given an "A" grade qualified for government support when starting a business and preferential treatment when applying to join the party, government or army; or applying for a promotion. People with "D" grades were excluded from official support or employment. Unlike the Confucius idea for severe punishment, in the social credit plan the punishments are less severe – prohibitions on riding in "soft sleeper" class on trains or going first class in planes, for example, or on staying at the finer hotels, travelling abroad, or sending children to the best schools – but nonetheless far-reaching.

Under government-approved pilot projects, eight private companies have set up credit databases that compile a wide range of online, financial and legal information. One of the most popular is Sesame Credit, part of the giant Alibaba ecommerce company that runs the world's largest online shopping platform. Tens of millions of users with high scores have been able to rent

cars and bicycles without leaving deposits, company officials say, and can avoid long lines at hospitals by paying fees after leaving with a few taps on a smart phone. The Baihe online dating site encourages users to display their Sesame Credit scores to attract potential partners; 15 per cent of its users do so (Simon, n.d.). This scoring system that China government is creating is a form of social engineering because the system can tell you that if you're good enough and proven to be good enough. This kind of *being good enough* divides people into grades which is a form of obedience training for the state. Under this system there is no privacy: everything you do will be monitored. The system could be seen as another utopian idea for creating a perfect society, but it is more probable to become anti-utopia like Orwell's *Big brother*.

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Eternal Wanderings of the Monad

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Abstract

Monad is one of the main topics in philosophy in all centuries of human knowledge. The paper aims to present the views about monad of the Pythagoreans and Plato, Leibniz, Kant, and Elena Blavatsky in her main work *The Secret Doctrine*. An attempt will be made to expose the community and unity in the understanding of the Monad, as well as Elena Blavatsky's contribution to the understanding of the Monad as a “bridge” between Eastern and Western knowledge and civilization.

Keywords: monad, Pythagoreans, Plato, Leibniz, Kant, Blavatsky, East-West bridge.

1. Introduction

The title of this article implies mandatory terminological explanations and clarifications. They relate to the meaning and the discursive placement of the three words – “eternity”, “wandering” and “monad”, in the context of their philosophical, historical and social significance with regard to the basic idea of this text. The idea is an attempt to prove that the Monad as a metaphysical essence is an integral part of the philosophy of Ancient China and India, Ancient Greece, the European Renaissance and Enlightenment, and the love of wisdom in the last two centuries. The exhibition follows two main directions – historical and socially influential.

The philosophical definition of “eternity” is ambiguous, with only the Stanford Encyclopedia² there are 184 explanations of the concept. In the general sense, eternity refers to the infinite duration and immutability of time-space on the one hand, and to the moral aspects of the concept as a measure of contribution to humanity, bestowed with glory and immortality, on the other. This statement adheres to the temporal-spatial characteristics of the concept of “eternity”. From the depths of the Dao De Jing and Laozi in China, through the unity of Atman and Brahman in Indian philosophy, the numbers of Pythagoreans, Plato's ideal state, the endless universe of Jordano Bruno, the Leibniz's Monadology, Helena Blavatsky's efforts to the Universal Brotherhood, to Husserl's Cartesian reflections – the Monad tempts philosophical reflections and is invariably present as a concentration of metaphysics and materialism that are intertwined, seemingly opposed, to demonstrate ultimately their mutual conditioning and unity. Consequently, the Monad can be defined as one of the eternal questions of philosophy, and its presence in the treatises of great thinkers metaphorically acquires the dimensions of a constant, invariable,

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² <https://plato.stanford.edu/search/searcher.py?query=eternity>.

infinite and therefore eternal wandering on the white pages as a result of the eternal directs of awake human minds.

2. The Monad in Ancient Greece

As a philosophical concept, the Monad is a meaningful term in various philosophical systems from antiquity to the present day. From Greek, the meaning of the term is “Unit, single”. In western wisdom, the use of the term originates from Pythagoreans. In *Opinions*, Aetius notes that “Pythagoras initially accepts the Monad (uniqueness) and the indeterminate Dioda (duality). One of the origins in him draws rapidly to the acting pressed reason whatsoever god-minded, the other does refer to a passive and material cause, as is apparent world”³. For the Pythagoreans, the unit is Monad. From her and from the couple – Diada, “start the numbers”⁴, and “the relationship between the unit (Monad) and the pair (Dioda) corresponds to the defined and the indeterminate. Moreover, it has a moral-ethical meaning and expresses the opposite between perfect and imperfect, good and evil”⁵. Hegel, however, notes in *Science Logic* that “Pythagoreans make a distinction between Monad and Unit; The Monad accepts as a thought, and a unit is a number; in the same way, the number two for them is just an arithmetic expression, and the Dioda – the thought of the indeterminate”.

The Monad corresponds to the point Pythagoreans place at the beginning of all geometric shapes. The point as the center of the circle is used by Pythagoras and later by the Greeks to present the first metaphysical essence according to Western philosophical thought – the first deity, the Absolute. Diogenes Laertius points out in the “Life of the Philosophers” that the Monad is at the beginning of “the sensible things, four of which are fundamental, namely the fire, the water, the earth and the air”⁶.

In Plato’s dialogues, the human soul is the Monad, part of the soul of God. For Plato everything consists of Monads – the flow of light is a collection of monads, a matter is a combination of different monads, which in turn consist of even smaller monads. The microcosm is similar to the macrocosm, Plato affirms. The Sun, Earth, Moon, and Planets are monads at a certain stage of development that forms larger formations, also monads⁷. The Monad as a term also uses neo-platonic philosophers such as Plotinus and Porphyries, often replacing the Monad with the Unified. The Monad is also present in Gnosticism.

3. The Monad against the Inquisition

More recently, the philosopher, mathematician, astronomer, and dramatist Giordano Bruno (1548-1600) burnt by the Inquisition uses the term Monad as a reflection of the infinite universe in accordance with the principle of unity of the microcosm and the macrocosm. As a metaphysical unit, the Monad is, according to Bruno, the smallest substance and the basic unit of being, in its merging body and spirit, object and subject. The Monad is God, and in general, the Monad appears as “everything in everything”. These ideas of Giordano Bruno have a definite influence on the development of Modern Times philosophy: the attitude of the single substance to

³ Ancient philosophy, *Science and Art*, Sofia, 1988, 93-94.

⁴ *Op. cit.*, p. 479.

⁵ *Op. cit.*

⁶ *Op. cit.*

⁷ <http://ariom.ru/wiki/Monada>.

the single objects develops Spinoza; for Leibniz, The Monad is the basis of everything that exists. Even in Schelling and Hegel, the Monad is at the heart of the unity of opposites.

4. Leibniz's Monadology

Gottfried Leibniz (1646-1716) explains the Universe through the Monad. His "Monadology" was posthumously published as much of the bulk scientific heritage of the German philosopher, mathematician, lawyer, and diplomat. Leibniz defines the Monads as "simple substances contained in the composite. It just is what no parts"⁸. "The Monads can begin their existence only through creation and complete it only by destruction, while the complexity of parts and disappears in parts (...) in a created being - and therefore the created Monad is subject to change and even this modification is made continuously in every Monad. It follows from the above that the natural changes of the Monads derive from an internal principle: since an external cause cannot have an influence on the interior of the Monad"⁹, notes Leibniz. In his "Monadology" he discussed with René Descartes and he grounded concepts such as "perception" and "apperception" as "a priori" and "a posteriori" - concepts that later Immanuel Kant builds in his "Critique of Pure Reason". According to Leibniz, "God alone is a first-born and a first-born. All created or evolved Monads are his creatures and, so to speak, they arise through the continuous, instantaneous emanations of the deity, limited by the receptivity of creation for which it is essential to be limited"¹⁰.

5. The Monad in Edmund Husserl's *Cartesian Reflections*

In the fourth part of its *Cartesian Meditations* in 1931 German philosopher Edmund Husserl (1859-1938) displays the structure of consciousness transcendental Ego and tries to explore it in more detail. Husserl distinguishes the terms Ego as such an Ego as the Monad. Ego – this is an identical subject who has a conscious consciousness, "my Self who experiences this or other content that, while remaining the same, experiences this or other cogito". This is the pure self, but "no empty pole of identity" and all actions are reflected in the self, in its constitutive self-sufficiency; I – this is "an identical substrate of unchangeable features of the Ego". While Ego as Monad is "Well go, seen in its full concreteness", not as a Pole and a substrate of experiences, and it a whole – this is the "de facto Ego", which "includes all actual and sweaty in a life of the mind"¹¹.

6. Monad and Eastern philosophy

A number of researchers point out that Pythagoras' definition of the Monad as a unit, as an expression of Divine unity in the universe, is identical to leading ideas in Indian and Chinese ancient wisdom. For example, in the Rigved's cosmogonic hymns the idea is presented, according to which everything existent is a unified whole. The idea has different aspects, all of which are subordinate to the Unity. "In the anthem" Purusha Sutta (Rigveda 10.90) the cosmic primordial Purusha sacrifices itself in a ritual for the creation of the world. Purusha is the first man, the impersonal male principle. Later, the idea of Purusha was developed in detail in the philosophy of Sankhya. Purusha is both the sacrificed sacrifice, from the whose purified body the world is born and the One to whom the sacrifice is offered. This Vedic paradox develops in the idea of the

⁸ Leibniz, G. *Monodology*: http://friendsoftherainbow.net/node/1170#_ftnref1.

⁹ *Op. cit.*

¹⁰ *Op. cit.*

¹¹ <http://ru.wikipedia.org/wiki/Cartesian>.

Upanishads about the identity of Brahman and Atman (the Absolute and the Self)¹². In Rigveda 10.129, the impersonal principle identical to the Monad of the Pythagoreans is presented as “Tad Ekam” or “This One”: “There was then neither non-existent nor existing, there was no airspace, no sky above it. What’s going on here? Where? Under what protection? Is this water – an endless abyss? There was neither death nor immortality, there was no notice of day or night. This One (Tad Ekam) breathed, without moving the air, from his own energy. And there was nothing else but him”. The Pythagorean cosmogony is in some sense similar to a brief passage found in the Daoist Laozi: “From the Dao comes one, from one comes two, from two comes three, and from three comes the ten thousand things”, said Dao De Jing, Chapter 42.

7. Social aspects of the eternal wanderings of the Monad in *The secret Doctrine*

Paradoxically, the social aspects of the Monad’s eternal wanderings find their justification in the metaphysics of Helena Blavatsky’s *The Secret Doctrine*. The transcendental theosophy of Blavatsky has a social character and is related to the constant change of man and society in the infiniteness of the apparent material existence of life on Earth. This manifested existence is an expression of physical presence and physical body as the densest part of the division of the being human. As in Eastern philosophy, theosophy considers man, Earth, space, and the universe as manifestations whose highest part is connected and inseparable from the abstract, absolute, everlasting impersonal nature – the god of the theosophists or Brahman of the Hindus. The evolution of living beings is a cyclical process, a circle in which development begins from the Monad as part of Brahman, and from a purely spiritual state gradually becomes millions of years thickened as it passes through a mineral, plant and animal kingdom to reach this divine spark man and be his immortal particle or his spirit. With the achievement of the ultimate compaction, as it is today, the body of the man and, accordingly, of him – the society that man created, in which he lives and manages – begins the reverse process. This process is a return to the original condition of the Monad, its merging with the infinite absolute essence, and then the beginning of a new evolutionary cycle of a higher stage of development in the infinite universe. Gradually, the sealing is returning to its less dense states, becoming more ethereal and more spiritual. But it is the Monad that remains unchanging and at the same time enriched as the bearer of all the experience, knowledge and wisdom acquired by man in the process of passing it through the spiral of evolution from spiritual to material, and then again into a spiritual state. The axiom in theosophy is the numerous, thousands and millions of transplants of man and the being of his immortal part, the Monad in various physical bodies, epochs and social environments. In general, the direction of this eternal wandering of the Monad is from God or Brahman to man and again to Brahman. The purpose of this wandering has an extremely moral character – the immortal part of man must go through all possible potentiality, reunite with the perfection of the Absolute, and continue its development at a higher stage in another higher evolution than the eternal movement of The universe. One has to overcome the duality of good and evil by progressively reaching the awareness of the divine particle, of the Monad in itself, and eliminating everything that is not moral in itself. Individual change leads to a change in society and social conditions. This is the way to achieve the universal brotherhood and unity – the main purpose of the Helena Blavatsky Theosophical Society created in the 70s of the 19th century. In Volume 1 of *The Secret Doctrine*¹³ Elena Blavatsky notes: “In every new Manuatar (Period of Activity of the Universe, Action Against Oats of the Resting Period – Palau¹⁴) there should be a limited number of Monads who are developing and becoming more and more advanced through the assimilation of many consecutive personalities. This is

¹² Nikolova, A. *Lectures on Eastern Philosophy*, SWU “Neofit Rilski”, p. 2.

¹³ Blavatsky. H. *The Secret Doctrine*, vol. 1, p. 231, ed. Astrala, Sofia, 2005.

¹⁴ Блаватская, Е. Теософский словарь: https://www.e-reading.by/bookreader.php/6575/Blavatskaya_-_Teosofskii_slovar%27.html.

absolutely necessary for a view of the doctrine of Reincarnation and Karma (of the numerous reincarnations of the person and the Cause and Effect Act of his actions¹⁵), and a gradual return of the human Monad to its source – absolute divine will. Thus, although the multitude of them that are little or very elevated, it is almost Monad in exhaustible, yet their number is limited, and everything in this universe of differentiation and marriage”.

The characteristics of the Monad, the monadic multitude according to *The Secret Doctrine*, are purely metaphysical. Although he calls for the evolution of the Monad, Blavatsky emphasizes the Monad's constant, pointing out that the evolutionary and evolutionary change is about the personality, the ego that “hangs” on the Monad. This ego is evolving and perfected, guided by the perfect Monad: “The Monad can neither move nor evolve, nor even be subjected to the effects of the change of state through which it passes. Since it does not belong to this world or plan and can only be compared to an indestructible star of divine light or fire thrown on our Earth as a rescue belt of the persons who inhabit it. They have to take hold of it, and thus become involved with its divine nature, to reach immortality. By itself, the Monad will not attach itself to anything, and as a floating board will be attributed by the tireless stream of evolution to another incarnation”¹⁶. The impersonal monk goes through many different forms of matter, and Blavatsky defines it as “Soul-Wandering”, which in the spirit of Kant's philosophy passes “through different states not only of matter, but also of self-awareness and self-knowledge, or of apperception towards perception”¹⁷.

About the proximity in the metaphysics of *The Secret Doctrine* and the transcendental philosophy of Immanuel Kant also testifies Blavatsky's statement: “The Monad manifests itself from its spiritual state and mental consciousness, and skips the first two plans – too close to the Absolute (it is about Atma, Buddhi, and Manas – which in Eastern philosophy are the first or respectively fifth, sixth and seventh principle of the weekly division of people – my note) to allow combination with something at a lower level – it intervene directly on the mental plan (Manas – m.n.). But in the entire universe, there is no plan with wider horizons or a wider field of activity in its almost endless gradations, cognitive and self-knowledgeable qualities of that plan, which in turn has a smaller plan for each “form” than the Mineral Monad until this Monad bloomed by the evolution of the Divine Monad. But all this time, it is the same monad, distinguished only in its incarnations through consecutive cycles of partial or complete obfuscation of the spirit, or partial or complete scrutiny of matter – two antitheses of polarity, whether it rises in the mental spirituality, or descends into the depths of materiality.” For the Monad's wanderings are eternal and they never end, even when the state of bliss described as Nirvana in eastern wisdom reaches, Elena Blavatsky, observes: “As human-free as it may be, the paranormal state, though it has a limit in Eternity. Once attained, this same Monad again emerges from this state as an even higher being and at a much higher level in order to re-start its cycle of sophisticated activity. The human mind at its present stage of development can not only fail to approach but can barely reach this plan of thought. The mind oscillates here, on the border of the unattainable Absoluteness and Eternity”¹⁸.

The Monad in Blavatsky's theosophy is a constant in the doctrine of the evolution of mankind in Seven races. “Race” refers not to the color of the skin and outer peculiarities of man, but to human civilization in its stages of development as a society with its economic, socio-psychological, cultural and spiritual characteristics. The anthropogenesis of *The Secret Doctrine* characterizes the First and Second Race of humanity as spiritual, like the beauties of beings in a spiritual state. The direction of cyclical evolution is to the ever greater sealing reached in our Fifth

¹⁵ *Op. cit.*

¹⁶ Blavatska, E. *The Secret Doctrine*, vol. 1, p. 236, ed. Astrala, Sofia, 2005.

¹⁷ Blavatska, E. *The Secret Doctrine*, vol. 1, p. 236, ed. Astrala, Sofia, 2005.

¹⁸ *Op. cit.*, p. 338.

Race. Hence the reverse process of return to spiritual state and the transition to the more advanced sixth and seventh races of mankind on Earth. Throughout this process of millions of years of involution and evolution, the Monad is “the ever-present”, it is the immortal principle – the Hindu Atman who is present in man. The philosophical summary for the endless wanderings of the monk Elena Blavatsky presents: “The Monad begins its cycle of incarnations through the three objective kingdoms (mineral, plant, animal – m.n.) in a downward arc by virtue of the necessity it must step on the ascending arc of the sphere as a human. It is in the downward arc that the spiritual gradually becomes material. On the middle line of the foundation, Spirit and Matter are equilibrated in man. On the upward arc, the Spirit begins to reassert itself slowly at the expense of physical or matter, so at the end of the Seventh Race of the Seventh Circle the Monad will see itself so free of matter and its properties as it was at the beginning but gaining experience and the wisdom, the fruit of all her personal lives without their evil and seduction”¹⁹.

8. Conclusion

Metaphysical Monad and so combines a great extent understanding of Helena Blavatsky and Gottfried Leibniz. Blavatsky refers repeatedly to Leibniz’s Monadology, arguing: “Monads as properly derived them, Leibniz, are the essence of the prime things (...) Leibniz imagines Monads as elementary and indestructible units that are endowed with the power to bestow and perception with respect to other units and thus define all spiritual and physical phenomena. It was he who coined the term apperception, which together with feeling (more knowledge) nerve express condition of Monad consciousness in the way of all through all the kingdoms of man”²⁰.

The theosophical doctrine of Elena Blavatsky lies on the well-established philosophical traditions of both East and Western civilization. Evidence in this direction is not the subject of this statement, but for its purposes, the following quote from *The Secret Doctrine*, which deals with the general root of the metaphysical essence of the Monad in Eastern Wisdom and Isaac Newton’s philosophy, is made. The different currents of Indian philosophy call in different ways the seven principles of man. In general terms they are: Physical body (Rupa or Sthula Sarira), Astral body (Linga Sarira), Ethereal body (Prana), Mental – divided by the Animal (Kama Rupa) and the Human Soul (Manas), Budhi (Spiritual Soul) and Atma (the Divine Wish, the essence and manifestation of Brahman, the impersonal, absolute, omnipresent, unchangeable essence)²¹. As mentioned above, counting is done from above upwards or downwards, so in each case, Atma-Buddhi is the Sixth and Seventh Principle or First and Second Principles. In connection with the Monad essence Helena Blavatsky compares Spiritual Monad Newton’s understanding of Monad in Indian philosophy: “Two senior principles cannot have individuality on Earth, cannot be human if not (a) Mind Manas-Lo, for to realize himself, and (b) an earthly, false Person or Body, selfish desires and personal Will to secure the whole ensemble as an axis – as in fact – in the physical form of man. It is the fifth and fourth “principles” – Manas and Kama Rupa make up the dual personality; the true immortal Ego if it has been assimilated with the two higher principles and the false transient Personality, majestic (illusory, our physical body) or the animal-human Soul – these two principles must be closely matched to a complete human existence. Embodied Spiritual Monad of Newton, fixing it at the most perfect holy man on Earth, in the most perfect present available in our imagination a physical body – so body is composed of two and even three principles, by Shula Sharira, Prana (life principle) and Linga Sarira – but if there are no middle and fifth “principles”, you will create only an idiot – at the brand, case lovely creature, soulless,

¹⁹ Blavatsky, H. *The Secret Doctrine*, vol. 2, p. 234, ed. Astrala, Sofia, 2005.

²⁰ Blavatsky, E. *The Secret Doctrine*, vol. 2, p. 310-311, ed. Astrala, Sofia, 2005.

²¹ Blavatsky, E. *Key to the Theosophies*: <http://www.theosophy.ru/lib/key-theo.htm>.

empty unconscious visibility, “Cogito ergo sum” (I think, therefore I exist) cannot arise in the brain of such a nature”²².

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<https://plato.stanford.edu/search/searcher.py?query=eternity>
<http://ec-dejavu.ru/e/Eternity.html>
<https://philosophia-bg.com/archive/philosophia-22012/monad-and-noumenon-the-monadologia-of-leibniz-and-kants-critique/>

²² Blavatsky, H. *The Secret Doctrine*, vol. 1, p. 240, ed. Astrala, Sofia, 2005.



Zionist Political Philosopher Ze'ev Jabotinsky as a Freemason

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Abstract

Vladimir (Ze'ev) Jabotinsky was the ideological philosopher of the secular liberal-right in the Land of Israel and in the Jewish communities around the world. His philosophy still has importance over the philosophy of Jewish intellectuals today throughout the world. Jabotinsky is the ideological father and founder of the Zionist Revisionist Movement (from the word "revision" – re-observation) in the Jewish world of the first half of the 20th century. The movement expressed a right liberal ideology, against the ideology of the Zionist socialist movement. Ze'ev Jabotinsky, after his expulsion from Palestine by the British Mandate, settled in Paris in the mid-1920s, where he served as a column writer at the *Posaldina Novosti*, the most popular Russian exile newspaper in Paris. Dozens of the Russian exile community in Paris at the time knew Jabotinsky, and many of them admired him because of the translations of Russian poetry. In addition, Jabotinsky, who was a publicist by profession, worked closely with some of the members of the "Northern Star" lodge in the *Posaldina Novosti* newspaper in Paris. As a result of their admiration for Jabotinsky, two journalists from the Russian exiles community (one of whom worked with Jabotinsky in the *Posaldina Novosti* newspaper), Alexander Poliakov and Mikhail Osorgin, decided to ask Jabotinsky if he would want to be a member of the "Northern Star" lodge and, as a result, to be a member of the Freemason order in France, Jabotinsky agreed.

Keywords: Ze'ev Jabotinsky, freemasonry.

1. Introduction

Vladimir (Ze'ev) Jabotinsky was the ideological philosopher of the secular liberal-right in the Land of Israel and in the Jewish communities around the world. His philosophy still has importance over the philosophy of Jewish intellectuals today throughout the world¹.

Jabotinsky is the ideological father and founder of the Zionist Revisionist Movement (from the word 'revision' – re-observation) in the Jewish world of the first half of the 20th century.

¹ Bela Moshe, *The World of Jabotinsky: A Selection of His Statements and the Main Tenets of His Doctrine*. Tel Aviv: Jabotinsky Institute in Israel, 1972, p. 335.

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The movement expressed a right liberal ideology, against the ideology of the Zionist socialist movement.

From the age of fifteen, he was known as a gifted journalist, poet, author, and translator. He was recognized as a first-grade intellectual. During his life he wrote thousands of articles, books, poems, letters and delivered speeches that influenced not only the Revisionist movement and its followers, but also gradually the entire Zionist movement.

According to his writings, Jabotinsky saw that the Jewish socialist movement, which at that time was at the head of the Zionist movement, implements successfully the national Jewish ideology by building Jewish communities in the Land of Israel, including institutions, economical structure and a fighting force. However, he identified that the Jewish socialist movements build the future Jewish state according to the philosophy of the ideological philosopher Karl Marx. Namely, they encouraged people to become member of the working class until there would be a class war with the bourgeoisie, and after that they would build a dictatorship of the proletariat with absolute equality between the classes in the population².

Jabotinsky maintained that it is impossible to integrate Jewish nationalism and socialist ideology that negates nationalism and demands national equality. Jabotinsky called the political-ideological ideas of the Jewish socialist political groups “shatnez”, the Yiddish word that means a mixture of things that do not mix.

Jabotinsky argued that the perception and assumptions of socialization on human nature are erroneous. He argued that the Soviet state, which calls for the elimination of private property, can't live long Because it is contrary to human nature. According to him, human nature is the desire of people to have control over their own assets and to expand this control.

According to Jabotinsky, the failure of communism in Russia is therefore empirical proof that the aspiration of people for private ownership of assets, including the means for ensuring the livelihood, is unavoidable. Individualism, which leads to the striving for personal benefit and personal property, motivates economic activity in human society. This idea is expressed in his writings in phrases such as: “*Every individual is king*”³ and “*the minimum state*”⁴.

In his writings that Jabotinsky argued that “*the individual is the supreme creation of nature ... the State needs to serve the individual and not the opposite*”^{5,6}. Hence, he concluded that a person “*is intended to be free*” and “*only in exceptional cases is it permissible to make him a part of the mechanism*”⁷.

² Jabotinsky, Zeev, May 1931, Memo to the Worker Committee of the General Worker Union. In: Jabotinsky Zeev, *Letters to Different People* (Publisher: Jabotinsky Institute in Israel).

³ Jabotinsky, Ze'ev, *Autobiography: The story of my days*, 1938, pp. 38. In: Jabotinsky Institute in Israel.

⁴ Jabotinsky, Zeev, January 1938, *Introduction to the Theory of Market Economy*, In: Jabotinsky's Articles (Jabotinsky Institute in Israel).

⁵ Bela Moshe, *The World of Jabotinsky: Collection of His Statements and the Main Tenets of His Doctrine*, Tel Aviv: Jabotinsky Institute in Israel, 1972, p. 67.

⁶ Shoshani, Reuven, *Anatomy of a Critique of Socialism in Jabotinsky*. In: Avi Bareli and Pinchas Ginosaur (Eds.), *Man in the Storm: Essays and Researches on Zeev Jabotinsky*. Beer Sheva: The Ben Gurion University of the Negev Press, 2004, pp. 93-119.

⁷ Shoshani, Reuven, *Anatomy of a Critique of Socialism in Jabotinsky*. In: Avi Bareli and Pinchas Ginosaur (Eds.), *Man in the Storm: Essays and Researches on Zeev Jabotinsky*. Beer Sheva: The Ben Gurion University of the Negev Press, 2004, pp. 93-119.

2. Ze'ev Jabotinsky in Freemasonry

The “Northern Star” Lodge of the Order of Freemasons was established in Tsarist Russia in 1907 (a Lodge is a gathering place for Freemasons). This Lodge, founded by Maxim Kowalski, a law professor, and Alexander Amphitatrov, a philosopher, was considered to be one of the most prestigious in Tsarist Russia. This lodge had over 1,000 members, including members of parliament, journalists and military commanders. The “Northern Star” lodge was so popular among the Russian elite that all members of the Provisional Government of Russia were members of that lodge. One of them was Pavel Miljukov, who would later become the editor-in-chief of *Posaldina Novosti* in Paris, the newspaper that Ze'ev Jabotinsky will write in.

Following the Communist revolution in Russia in 1917, all the Masonic lodges in Russia were closed and their members were exiled to the Solovskii Islands or fled from Russia. Members of “Northern Star” lodge met again in Paris and were part of the Russian exile community in Paris. The members of the Russian exile community in Paris were in Russia important writers, professors, musicians and politicians, but in Paris they became cab drivers, dishwashers, production workers and beggars.

One of the exiles was Vasily Alexeyevich Mekalkov, a Russian lawyer who was appointed ambassador to France on the eve of the Communist revolution. Since his dismissal, due to the revolution, he decided to remain in Paris and served as head of the aid committee for Russian exiles in Paris. Among other things, he also helped re-establish the “Northern Star” lodge in Paris and was appointed to be her secretary.

Ze'ev Jabotinsky, after his expulsion from Palestine by the British Mandate, settled in Paris in the mid-1920s, where he served as a column writer at the *Posaldina Novosti*, the most popular Russian exile newspaper in Paris.

Dozens of the Russian exile community in Paris at the time knew Jabotinsky, and many of them admired him because of the translations of Russian poetry. In addition, Jabotinsky, who was a publicist by profession, worked closely with some of the members of the “Northern Star” lodge in the *Posaldina Novosti* newspaper in Paris.

As a result of their admiration for Jabotinsky, two journalists from the Russian exiles community (one of whom worked with Jabotinsky in the *Posaldina Novosti* newspaper), Alexander Poliakov and Mikhail Osorgin, decided to ask Jabotinsky if he would want to be a member of the “Northern Star” lodge and, as a result, to be a member of the Freemason order in France, Jabotinsky agreed.

And Indeed, in the Archives of the National Library of France there is a report from the Secretary of the “Northern Star” lodge, Vasily Mekalkov, on May 25, 1931, to the Grand Lodge of France (a Grand Lodge is the National Directorate of a freemasonic order in each country):

To: The Grand Lodge of Freemasonry, 16th Kada Street, Paris.

By: Secretary of the Northern Star Lodge,

Re: Admission of a new apprentice.

“We hereby announce in his honor that the Northern Star lodge, on May 5, 1931, accepted Vladimir Jabotinsky, a journalist, translator, playwright and poet, as an entered apprentice. The candidate was presented by Brother M. Usorgin, a philosopher by and Brother S. Polyakov, a journalist. He answered all the questions correctly, presented a police non-criminal record certificate and accepted all the obligations required by Article 25 of the Constitution. Therefore, I'm sending you the “blue form”.

Signed,

Vasily Alexiyevich Mekalkov, Secretary of the “Northern Star” lodge, May 25, 1931.”

The “blue form” is probably the form that documented the progress of a member in the various degrees of the Order. Indeed, this form was found in the Archives of the National Library of France by the Israeli journalist Shalom Rosenfeld. It states that Jabotinsky was in the “Northern Star” lodge for more than five years and reached the degree of a Master-Mason (the third and highest degree in Freemasonry)^{8,9,10}.

It did not say in the form why Jabotinsky left the Order in France, but we know that in those years Jabotinsky had to leave France to take part in a number of activities to promote the goals of the Zionist movement. Starting with his initiative to bring the Polish Jews to Palestine that was presented to the Polish Foreign Minister, and with his appearance before the Peel Commission in 1937, and finally with his sudden death from a heart disease in New York in 1940 while trying to recruit a Jewish army among the Jews of the United States^{11, 12}.

This is the content of the “blue form”:

“Jabotinsky, Vladimir Yevgeny, was born in Odessa on October 18th, 1880. He became an entered apprentice of the Northern Star lodge on May 5th, 1931. He was elevated to the degree of fellow craft in the “Northern Star” lodge on January 7th, 1932. And he raised to the degree of a master-mason in the “Northern Star” lodge on November 3, 1932. He removed himself from the Order on January 2, 1936”^{13, 14, 15}.

The former Grand Master of the Grand Lodge of the State of Israel, the late Zvi Levin, in his book “Freemasonry is a Way of Life” (In Hebrew) from 1980, added that prior to Jabotinsky joining of the Order he was “a free mason without an apron”. This phrase is given by the Freemasonry to a man who expressed humanistic ideas of Freemasonry without having been taught ideas as a member of the Order. So, for Levin, it was only natural for Jabotinsky to be part of such an organization that is complementing his ideas and actions.¹⁶

⁸ Dov Alfon: Follow Ze'ev Jabotinsky in the 14th District in Paris, 2009, from the “Travel in Paris” An Israeli travelling website. (<https://streetsofparis.wordpress.com/2009/07/19/8/>)

⁹ Jabotinsky, Ze'ev, Documents on his Membership in the Freemasons, Documents and Articles, from the Jabotinsky Institute Archives in Israel. (http://www.infocenters.co.il/jabo/jabo_multimedia/Files/linked/%D7%901%20-1_6.PDF)

¹⁰ Dov Alfon, The West Bank, The Left Bank, *Ha'aretz* Newspaper, The “Gallery” Section, Israel, 09/05/2000

¹¹ Yaacov Shavit, *Mythologies of the Israeli Right: Studies in Political and Intellectual History of the Israeli Right*. Beit Berl College Press, Israel, 1986.

¹² Moshe Arens, *Flags Over the Ghetto*. Yedioth Ahronoth Publication, Israel, 2009.

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¹⁵ Dov Alfon, The West Bank, The Left Bank, *Ha'aretz* Newspaper, The “Gallery” Section, Israel, 09/05/2000.

¹⁶ Zvi Levin, *Freemasonry is a way of life* “Avuka Publications”, Israel, 1980, pp. 50-51.

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When the Imagination Replaces an Absent Memory

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Abstract

The art cannot be limited to overcoming limitations, however those are important facts in its history. After modernism, the idea of time as a straight line, loaded the linear orientation. Even fuzzy and without a trace of it attributed distinctiveness, time is in the author's power. The creation allows the imagination to replace true memory or its failure. If the creator is able to organize a temporality which tempts him and at the same time attracts the attention of certain listeners, there are all conditions for a success of the creation.

Keywords: style, modernism, creation, memory, imagination, time.

1. Introduction

"The Compression" of the decades into a synonymous feature of the past came into fashion during the last century. No matter how much the fashion itself has been underestimated and ridiculed as a perfunctory term, it has grown to its symbolic determinant. In the latest fashion, the fashion of prosperity has thrown shadows on everything. The photography has played its decisive part as a new fashion and miracle of the new technology. The photography can take hold (catch) the very moment; it can fix its temporary place.

2. Art and time

A drawing, painted by William Hogarth about 1740, provokes our curiosity with the fact that a new attitude towards the time appeared. Though Hogarth's drawing disappeared, we know about it only from its numerous engravings. The name of this drawing is "Taste in High Life". It presents some modern of that time temptations. A boring old woman in a crinoline dress flirts with a growing older gentleman with a wig and a cane, a young lady tickles a black boy and in front of them a monkey reads a French menu. A number of paintings hung on the walls. We see Venera Medichy on one of them, she is also in a crinoline dress and an old fat woman tightens her corset. In the left corner a fluffy little amur arranges different clothes and accessories of the previous fashion season. On the Venera's pedestal is written the mode 1742 "It's obvious that time still passes slowly. If we accept that Hogarth painted it about 1740, it means that he collected little amur dresses and clothes fashionable in 1739. On the pedestal is 1742, i.e. the painting was engraved 2 years later" (Dgeimisan, 2005: 63).

A modern Hogarth, who lives in London with a substantial image of a businessman and creator, will not be relaxing if the idea of a Taste in High Life was born in his mind. He will draw in outlines a fashion story which will firstly appear in Vogue in 2 weeks, and then in a

Brazilian magazine in a month and even in a Bulgarian one. It will also appear in the Net and in 6 months they will appear in the completed, tempting, easy to remember image of the style-x.

The last century was soaked in charm of these characters and now we “the old men” of the 21st century who cannot realize what has happened in the 2000 sigh deeply over these images of the style-x, though badly the children of the new millennium has already written.

All these things will not be possible without the help of the photography. The dead time prints has gathered one by one.

You can find among them the airhostesses’ hairstyle of the 1950s when a group of art trends has declared its presence as a whole because they do not share the characteristic feature of modernism – the opposition between art for the elite and common art. It’s the time when people began to talk about the so called global anti-culture as a common base of all human activities – starting with medicine, education up to music and poetry.

The charming vulgarity of Mary Quant’s mini-skirt which bombed the fashion of the 1960s and declared equality between Brigitte Bardot and Jean-Paul Sartre, who’s smoking “Gouloise” in a stylish way. In the same way the adventurous James Bond’s experience (wisdom of life) added in some way the refined experiment of the conceptual vanguard.

At the end of the 1960s the so called anti-cultural revolutions which followed the Chinese cultural wave faded away and an illusion for coming back to the traditions, nostalgia for the high “retro” style in fashion appeared. On the grounds of that a discussion about the new conservative reaction began. Over the course of time it became clear enough that the conservative tendencies of the 70s had just organically completed the democracy of the 60s (see. Angelov, 2005).

3. Modernity and cultural memory

In 1986, D’Orse’s Museum in Paris was officially opened and it became a symbol of the unification between the vanguard, the traditions and common banality. Earlier this unification was really impossible. Its exposition was devoted to the Art of the 19c but it invalidated the results and obliterated the last traces of the past artistic collisions. For the first time impressionists and post – impressionists’ canvas were exposed at one and the same time with their opponents of the historical art of painting also those of the parade portrait style as well as the sentimental genre too. The opening of the museum was a kind of climax of the interest towards the so called “bad” paintings, bloody, erotic triteness, and pictorial murders of the Roman emperors, also agony and torture of the first Christians as well as “interrogation s” of the Inquisition.

In this train of thought the question about the 90s arises. Where was their place? Where were they? The style overloaded retrospectively slowly disappeared, faded away...

In one of the Bulgarian university hospitals just for the sake of the numerous visitors’ convenience who are always confused while standing in queue in front of the doctors’ consulting room or surgery and they cannot orientate themselves along the hospital corridors, in the central hall at the entrance there is a big board of the hospital wards: anesthesiology, surgery, urology, hematology... On another board is written archives museum. In this way without any punctuation marks distinctions or particularization, following the same way you can find the morgue without any symbols. Probably it’s out of courtesy.

At first sight, without thinking, this strict mark showing the way out of the building, together with the hospital ward and the morgue, convinces our resistant consciousness in its simplicity and unusual justice. In fact, it shows distinction to immortality. Some people are trying to threaten other people speculatively, who still resist temptation. This sequence of the directions

– morgue, archives, and museum – rules the history with necessity and inevitability, though feelings and mood which cast a gloom. This gloomy frankness of memento mori reminds us of the end of life. All the things remained in this direction are just a pressed form of a formula for time overcoming. Focusing on the end of the vital human passions themselves, events and acts, the arrow generalizes the irresistible completion of the vital cycles. At the same time a thing which has just been alive and can change whatever and whenever it likes, moves to an area where every activity and change disappear completely – the area of memory. Without being at present and without future, our memory is free of time. Time has lost its power over it.

A state of complete immobility is a state of immortality. Thus, 90s are entirely in the sphere of memory.

The 20th century is over. It's like a book which had been read for a long time and its plot was of great interest at the very beginning but it became boring and gradually lost its rhythm, and the relations between them also became monotonous not only for the readers but also for the author too. The promising story of modernism at the very beginning has come to its natural end. The book, on the first page of which arrogantly is written "20th century – the century of modernism" is now on the bookshelf close to the other books which have already been "read". These are the books of our past: *The Century of Humanism*, *The Baroque Century*, *Enlightenment*, *The century of History*, etc. The 20th century like the previous centuries has turned to a historical fact, an archival document, and a museum exponent. The 20th century is dead.

For none of the previous centuries that fact wouldn't be so unexpected with the characteristic of a tragedy. "Novecento" (Italian – means 20th century). Unlike the other centuries the 20th century was seized with passion for news – about wars, catastrophes, horror, tragedies etc. The 20th century wanted to be modern above all things, to master (come over) the secret of the eternal modernity, to create "Perpetua mobile" of actuality. In the past the 20th century couldn't think about itself. Its character was defined by strive for conquer and rule the speed of the motion towards. Overcoming gravity, the 20th century man dashed happily higher and higher, enchanted by the increasing speed and pleasure. An impression was born that maddening dynamics was endless and the free flight of modernism would wander far in the free distance without any limits. The past seemed to be like a convict prison and the man who was in chains for a long time looked as if he had just been unshackled. Looking from the skies, the sky of the free flight, our past was funny and aside. It was the same as we observe the earth from the space. Thus, our past slowly disappeared also our God. Looking forward the eternal and permanent change, finally the secret of modernity was found forever (see. Eco, 2006).

The 20th century has developed a language appropriate to overloading everybody and everything by its increasing speed. The language of modernism requires a permanent change in order to remain adequate to the dashing vanguard. The idea of the future art created the language of the future and the maniacal wish to escape of the past, to forget all the things that happened before; It felt fear of the approaching moment when the new will not be new it is its turn to go into the sphere of memory. A hope was born that the only way to press the fear of the completion is to create a language of the future now. This is the only way to make that necessary step forward into the future. Looking forward the Future and despising the reality, the genius modernist peacefully waits for the future time and future generations these people who have to speak the language he has created. The goal of modernism was to conquer the future. For this reason, the past caused only contempt and loathing.

Despite declaring hostility in a number of manifestos towards the positivism of the 19th century the vanguard created a new concept of time, though. The only difference in the interpretation of time in comparison with the historical concept of the previous century is their appeals to a complete destroy of the past. The idea of the progress of the modernistic vanguard is

to expel past because that passionate desire for speed, overcoming time and space, acquires the sacrifice of everything in the future. But this idea depends on the idea of revolution and the famous history of the 19th century considering world history as a simple endless line only the process of evolution could complete itself.

The realization of the history as a revolutionary process imposes everything to be historically explained. For this reason, we got used to thinking a possible common history. In the same way we refer to Nature, even to our own life. In such a way we can easily and without any problems explain all the events that have happened, using one scheme in advance. To this preliminary scheme are subordinated not only fashion but also ideas as well as art. However, the past seems to be something quite big and it is beyond a simple “package “of a just one principle scheme.

Certainly, the people who were adept to modernism knew well that every relation which belonged to the past wasn't a form of conservatism. This maxim threatened their modernistic revolution. That's why they made great efforts in creating a new completely incomprehensible for the past language. In fact, this is the language of the future for which the past itself is something unnecessary “Language which will mark the unspoken, inexpressible and will transform the live protest of the present into hard set time structures, inadaptable to all known ways and methods of writing history” (Rusev, 2005: 38).

The fear of the death mask of the elementary endless straightforwardness established, gave rise to the modernistic intolerance to the museums. The constellation of dead points adhesion arranged, lined up by featureless, lacking individuality regularity of the great powers of the historical consistency implacably prompting that it is capable of taking in the next modern time, facing the hated past.

The new modernistic language had to keep the freedom of every single fact, of every single creature out of the global context of the whole. Also, it had to protect them from any kind of domination and not to allow just one creative outburst of a single part of the chain of the numerous consequences, results. This language had to make fun of the metaphor expressing culture as a shelf on which all these creative outbursts are thrown as simple facts, and the culture itself simply presented as an experienced and comprehended past.

A museum, a library, a graveyard, - all those show the embodiment of the time tyranny, which modernism wants to destroy. Every event, every revolution, every creative act found in the museum departments are elementary documentary archive units which should be kept and saved. In the museum there isn't any kind of a creative act pretending for future realization because in the hated past it has mechanically gone out of real life.

The traditional museum exhibitions are arranged according to definite regularities, prompted by logics of the elementary endless straightforwardness and historical succession. The museum of Guggenheim in New York, created by Frank Lloyd Wright is something completely different. Unlike ordinary art galleries in which the exponents are in one horizontal line, in the Guggenheim Museum they are in a vertical spiral. The idea is that there is nothing permanent in life; even the museum is subordinate to the inevitable, inescapable change. Thus, the modernistic art hasn't been “driven into a tight corner”, actually it out of it. The modernistic art is not a simple mixture of hard exponents but it's a continuation of the present day into the future, which has differentiated its ideal “field” in which the time couldn't be in power. Named “modern “, the museum has declared that it won't be a collection of some facts from our cultural past, or just an expression of conformism which lacks strength of character.

The exhibition itself is arranged as a protest against the traditional inertness of the museums and their mausoleum silence. Artifacts and objects are moving, blinking, making a noise, so you cannot think of them as some dead items. There is a special place for the film art and its

variety. The visitor becomes not only an involuntary, unintentional and a direct witness but also a real participant in the destruction of obstacles between the object and the subject, between the one who contemplates and the thing, item that has been contemplated. In this direct communication with the viewer the modern art opposes to its turning into a document of the past.

Some shining and making a noise exponent of the modern art are as curious as the one that could be seen in the museums of old technical equipment. Marcel Duchamp's radical act of exposing his famous public lavatory 100 years ago, nowadays it hardly ever be defined as radical, after a visit to the Mall's promotion of toilet and bathroom accessories for public conveniences. Nobody is shocked anymore by such a radical act. Marcel Duchamp's ... *pissoir* ... has been declared as the most influential creation of the modern art instead of the traditional favorite Picasso and Matisse. The photo of that toilet unit was published on the first page of the British newspapers. That 60 cm porcelain sculpture was declared as the most important work of the XX c art by 500 British experts. Honestly speaking, bell époque public lavatories, one of which has been renowned as a work of art by Duchamp, now it seems to simply ridiculous.

Certainly, it's naïve to expect that a creation could overcome time. It seems as if the work of art has succeeded in its own way to unravel and get into the time. That was A. Malraux's idea when he declared that "a work of art exists in time which is out of the chronological order".

If innovation and creativity are vital they become traditions. If they are not talented – they disappear. Appeared as a radical negation of the tradition, the language of modernism couldn't overcome it because it was talented and it became its captive. The border between its revolutionary character and the fashion slightly vanish to an absolute impossibility to be distinguished. Thus, 90s began to look like a preliminary definite reserve, where modernism could stop its mad rush and specifies more accurately its attitude towards the cultural memory.

4. Conclusion

After the period of modernism the former idea of time as a straight layout has lost its one-way character. To create a story whatever it is – historical or fictitious, romantic or real, or just to retell what happened yesterday or last year, it shows that over the past time something had been kept/saved and "ego" can still express it. Though vague, time is still within the creator/artist's power. Sometimes the creation allows imagination to be a substitute for the true memory or its insufficiency. So, what, if the simple presentation of the time as a trip, the beginning of which fades into the dim distance and the end scarcely flashes in our eyes with its slogan "future", has already passed censure on us? If the creator (the artist) is in a position to organize temporality which has tempted him and at the same time has attracted attention of a particular audience, it means that obviously there are favorable conditions for success.

Art can be reduced to overcome some restriction nevertheless how essential, important these facts are for its history on one hand and on the other hand to look for its meaning in the exultation of the permanently increasing speed, the result of which is the final goal. The modern art has overcome its pathological dependence on fear by birth and to assert itself. The art develops freely, easily in every direction. It has been found that the sphere of memory is not a dead zone. In fact, the news is dead. That's why 90s are considered to be the end of the 20th century.

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Civil Society in Bulgaria – Stages, Opportunities and Limitations

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Abstract

This article analyzes some features of civil society development in general – the framework within which it can function and be effective. Another emphasis is placed on some peculiarities of the development of the civil society in Bulgaria. One of the main conclusions is the proximity of these peculiarities to the characteristics of civil society in the other former “socialist” countries.

Keywords: civil society, framework, significance, benefit, effectiveness.

1. Introduction

Actually, civil society in Bulgaria was not born in 1989. Its intensive development began after Bulgarian liberation from Turkish slavery. It also exists during the “socialist period”, albeit in quite specific kinds and forms. The last years of this period, so called “perestroika”, helped to bring the forms of civic activity closer to those in countries with democratic regimes. Since 1989, civil society has continued to develop in new forms, with varying intensity, goals and subjects.

The first years of the transition were something like an intoxication of political freedom. People wanted to enjoy their right to use various forms of civic activity. And they waited for goods to fall on their heads. Not only didn’t goods go on all the heads, but a lot of problems have been met by the majority of people. People wondered, snatched, deactivated. Moreover, the propaganda machine of the new regime activated all means to deactivate the civic activity of masses. Time passed, and we see that without civilian activity we will be drowned by the problems and started a new activation, but with new motives and new expectations, without overreaching to democracy, with less idealization of the new society, with new enthusiasm and skill in the organization of struggles.

2. Euphoria

The first stage of civil society development after the beginning of the transition period I called “euphoria”.

At the very beginning of the transition, the enthusiasm for citizen participation in political life was enormous; people massively voted, participated in different forms of civic activity. But these activities were usually related to political struggles and less to solving specific cases, specific problems of their existence. In fact, the most complex and terrible personal and social-group problems have not yet emerged.

At first there were strikes and protests in support of directors or against directors of industrial enterprises. Unfortunately, these strikes and protests by ordinary Bulgarians were used in the struggles to master the nodal points of Bulgarian industry by the new capitalists. They thought they were contributing to their own future prosperity and wealth. In fact many workers helped killing Bulgarian businesses, and pledged their future unemployment and poverty. At the beginning were the struggles against the communist symbols (The Communist Pentagram, the monument of Lenin, the mausoleum of G. Dimitrov) and against the Communist Party – against Article 1 of the Constitution about ruling position of Communist party, against primary party organizations, etc.

During this period, democracy has come upon us as an exhilarating expectation of radical change. Her visible impressive features were the crowd in the squares, the tents, the high political activity that left a mark on everyday life, on the professional relationships, on the family and the friendship. Then democracy was to a great extent direct. The citizens tried to be one of the main actors.

3. Disappointment

The second stage may be called “disappointment”. In the beginning, side by side, different categories of people were struggling for the success of the new political subjects - from business representatives to the most ordinary and exploited workers, Ethnic Bulgarians, Roma and Bulgarian Turks, Christians and Muslims. Over time it became clear their problems were becoming increasingly different, their interests were becoming increasingly contradictory. And, slowly, they began to protest individually more and more often, to make protests and counter-protests. They began to resist one another physically on the streets. Local authorities increasingly had to take care of providing different routes to prevent collisions between protesters and counter-protesters. It reduced the belief in the magical power of democracy as a cure for all the troubles.

Many of the workers who stood behind the frankly right-wing Union of Democratic Forces have begun either not to vote or to protest against the masters they had themselves brought. Many of those who supported the Bulgarian Socialist Party at the beginning of the transition also began not to vote, or to vote for other parties, or to protest against the right policies of the Bulgarian Socialist Party.

At the beginning of the transition, protest activity was, to a great extent, initiated or organized by the opposition Union of Democratic Forces, the trade union “Support” and the other opposition forces that still managed to attract the masses, inspiring hope for something new. Little by little, more and more citizens were aware of the essence of the Union of Democratic Forces and other opposition parties. They understood that the opposition political forces were fighting about power and prosperity mostly on certain narrow strata of people, not the whole Bulgarian people, and oriented themselves towards more independent forms of struggle. They understood that the trade union “Support” actually supported the deindustrialisation of Bulgaria, the illegal gain of the new economic elite, the increase in unemployment in the country, the impoverishment of large strata of people. It reduced the interconnection of civil struggles with the main trade unions and parties to reach the point where protestors from the spring protests in 2013 did not want to hear about parties and the unions wondered whether to support the protests or not.

After its turbulent start in the new conditions of the transition, connected with the activity of ordinary people, swirled around the struggle between the Bulgarian Socialist Party and the Union of Democratic Forces for power, a certain reduction of the intensity of the struggles took place. A large part of the population had not yet separated from the hopes of a better future. After the initial blast of activity, there was some reassurance that once democracy came, we would be able to get it right. People’s activity seemed to have focused on the economic changes in their own

being - to return ownership, to fight for their new economic status. After the explosion of social activity in the early years of the transition, from the late 1990s onwards, apathy, withdrawal in the private sphere, and increasing atomization occurred (Koleva, 2011). There were mostly striking. Other forms of struggle were rare.

4. Involuntary active

The third stage I called “involuntary active”.

But slowly and with more and more frequent evidence of the direction of development, with the worsening of economic prosperity of huge strata of people, the occasions for civic activity increased. Under the new conditions, large masses of people began to get bogged down in troubles, some of which were difficult or unsolvable. More and more people have come to the point of having nothing to lose, and their only chance of some improvement was to fight. It would take years to be seen the new problems, to be deprived people of their illusions and to start relying on themselves and stepping up in political struggles. People understood that without their activity too often there is no one to solve their problems, or at least that they have to remind to certain subjects of the necessity of solving them. And the intensification of the struggle began again. But protests have become less and less connected with conflicts between major parties and increasingly with the solution of specific problems – national or local, collective or personal. The struggles were increasingly differentiated by community, professional and village principle.

Little by little, many people became aware of and began to struggle for clearer, more specific problems. They became more and more aware of how their struggles could be used for foreign interests. They began to become more careful in the choice of goals and followers in their struggles. In addition to strikes, other forms of struggle began to be widespread, especially in connection with the development of the Internet and mobile phones. New technologies are an additional power resource.

Now electronic technologies revitalize interest, enthusiasm and hopes. The children of people in the square in the beginning of transition are today active on the forums (Krasteva, 2009). But in the third stage, the new technologies aren't the major factor for the people's activation. More important factor is the consciousness, that there is no one else to help. Technologies are just an additional power resource.

It seems to me that such stages have also passed the protest activity of the peoples from the other former “socialist” countries. Of course, in each of them there are some peculiarities.

5. Public significance of combating

The Bulgarians during these years participated in struggles of varying degrees of public significance. They concern more or less people, more or less settlements.

Less significant are the protests for the protection of their own houses from dangerous nearby buildings; against specific physicians who have made medical errors; against specific police officers who have exceeded their powers; against unacceptable convictions for crimes, and others.

With higher degree of public interest are protests to protect the interests of residents in different residential neighbourhoods and settlements – to protect common green areas or childcare facilities, to reduce local taxes, against poor transport and poor road infrastructure; to protect the income of workers from different businesses and occupational spheres, against unpaid subsidies for different types of business; to improve the working conditions of different professional groups; to care for children and people with rare diseases; to provide an accessible environment for people with disabilities; against the closure of schools and hospitals, theatres and

operas; against the demolition of historical monuments; to criminalize violence against animals; against the intrusion of homosexuality; for equal rights of fathers in divorces and distribution of children among parents; in protection of the electoral right of certain categories of people; for the return of teachers, directors and other categories of people to work; towards discrimination against certain categories of people, etc., etc.

The highest degree of public importance are the protests against wars in various parts of the world, against the participation of Bulgaria in various wars; against police violence; for preservation of important for the whole country natural objects - Bulgarian mountains, the rivers and the sea. A number of environmental protests appear to be of local significance, but due to the principle of interconnection of natural phenomena, they are, in fact, of national and even greater significance. The development of the environmental movement is an example of the tendency for more and more people to become more and more involved in general causes (Krastanova, 2013). And the joy is that more and more young people are involved in this movement, realizing that they have to fight for their own world and the world of their children.

In protests of the highest degree of public significance we may include protests against certain governments because they concern the interests of the whole nation. Protests to increase care for education and science, against increase of the prices of electricity, water, the most important goods and services are also with the highest significance.

6. Public benefit from struggles

The Protests of the Bulgarians have different degrees of public utility. This utility can be interpreted from a different point of view. Depending on their interests, understandings and values, people consider differently the usefulness of the same civic activities. For example, the strike of Bulgarian teachers in 2007 has been interpreted by different strata of people in a completely different way. Part of society judged this strike to be necessary and supported it. But there were other people, usually struggling with the strike parents, who did not approve of it.

People protest for any cause (even harmful and regressive), based on their personal interests and values. Public utility is a relative notion ... Useful for some is harmful to others. It would be nice to be simpler and less controversial, but life shows that this is not the case. And democracy is about allowing any purpose and interest to try to gain popularity and protection.

But in any case, the manifestations of civic activity have some beneficial effects:

- The authorities are informed of the most intolerable problems;
- Political actors update their management programs;
- Different kinds of solutions are rethought;
- Information, experience and solidarity are gaining on the part of citizens;
- Active citizens serve as a staff reserve for the political elite.

Civic struggles are also useful because of their impact on election results. They inform the political subjects of what to place in the next election campaign. Sometimes coalitions, parties, political leaders listen to citizens' demands, embrace them as their cause, and increase their electoral performance. For example, this is the case with the BSP and the "Attack" after the spring protests in 2013, when these parties have somehow managed to show concern about the problems of the protesters. There are also opposite examples of political subjects who do not recognize the wishes of protesters as their own and lose voices in the subsequent elections.

The facts of the Bulgarians' struggle activity talk about another type of utility of social struggles – through them part of the fighters find their positions within the elite (Zografova, 2010).

For them, this is also an important motivation for participating in relevant civil events. This was especially true for opposition supporters at the beginning of the transition period of 1989 and 1990 because they had a real chance of falling into the spotlight and power through such actions. Participation in these protests is beneficial at least for the participants themselves – especially in this first stage. It may be argued on a case-by-case basis whether the going in power of these protesters is also beneficial to society as a whole.

One of the great effects of the various struggles of the Bulgarians, especially the more successful ones, is the creation of leaders who are ready to engage in various kinds of civil appearances – people with a strong civic sentiment, with organizational skills and experience.

For the time being, this the most political nature of the protests has been changed and the struggles for other causes have increased. And the protests, whose leaders are not fighting for political positions, have increased. Even when the ruling elite try to incorporate them into power, they refuse to take political positions.

Another result, even from unsuccessful protests in general, is the accustomedness of people to accept such protests like the normal daily life, to increase their tolerance towards them, their readiness to be active, and to solve their problems with their participation.

Protests are always in some sense useful, even when they do not achieve their specific purpose. They at least remind different institutions of problems. Remind them to be careful in the process of making decisions. Assist in the creation or maintenance of the civic skills of the population, to maintain the tone of civil society.

7. Effectiveness of struggles

When we think about the effectiveness of a movement, protest, strike, it should be taken into account that what is visible to the naked eye is often not equal to what is behind the scenes. A protest may seem effective, it may seem to us that it is the main reason for solving a problem as the protesters wanted. In fact, in most cases, there are more important reasons to be solved the problem, which are invisible or at least difficult to capture, difficult to recognize by the average person, even the researcher.

Much of the protests, which at first look seem to be a success for protesters, are actually successful because major and important interests of certain subjects have intervened (Bezlov, 2012).

Naturally, in the struggles with more general, more global, more difficult objectives, the effectiveness of protests is much less. In them usually were included fewer people, but more strongly motivated, ready for greater risks. In struggles for more specific purposes, there was more or less complete, or at least partial, or temporary success.

We can talk about different kinds of effectiveness of the social struggles of the Bulgarians. Some of them fully meet the demands of the participants, others – partially. One part of struggles has long-lasting effect, while others have only a temporary effect. And some protests have not been successful.

But it is unreasonable to exaggerate the role of ordinary citizens' struggles in social life, their effectiveness. The functioning of civil society is within the frames defined by the capitalist state, obey to the laws of capitalist society (Popivanov, 2005).

The ruling class is the one that ultimately makes the decisions, allows one or another struggle to be effective. When its interests are only slightly affected it allows some struggles to be effective. But in other occasions, she is making more effort to fight civilian struggles. He repressed with all the strength – threatening, firing, arresting, beating, killing. And her reprisals in a very

large proportion of cases are successful because there are very few people who are willing to lose their heads for an idea. With increased repression on the part of power, most people are scared and shut up.

Effects of the Bulgarian protests during the transition are different.

When it comes to more *general*, changing the game's rules causes – there is a failure. This also applies to struggles where new technologies have been used, and to protests from the earlier years of the transition when there were no such technologies.

When it's about to super-specific requests, not particularly detrimental to the status of the local and central elites, protests often have partial, temporary or overall success. In such cases, citizens' protests may serve as a reason for the government at the relevant level to be able to press certain economic or other subjects to decide on a way that is right for the citizens.

When it comes about to protests of *large masses of people*, involving diverse social strata and having realistic and concrete messages to power, it is very likely that the protest will have some success. Chances of success in these cases diminish along with the increasing importance of these phenomena to strong domestic or especially foreign subjects that have great potential for pressure on power. And in such situations, foreign subjects are often representatives of trans-national corporations with global interests and influence.

Some professional groups generally have greater resources to influence the decisions of the elite. Such are the more masculine and, at the same time, massive and important professions - miners, taxi drivers, public transport drivers in cities, and so on. Such are the professions in which there are more active unions that can strengthen the organization and energy of the protest. Such are the professions on which vital functions of the public life depends – physicians, policemen, working people in the energy system. Generally speaking, in these professions often have limitations on expressing the views of these people, and they have fewer rights to organize protests (for example just a symbolic protest). But even in such a protest their discontent is more often taken into account in full or at least in part.

Such are the professions and in which people are generally *more rebellious* - younger, less inclined to patience, discrimination, low reward, and so on. These are sometimes ethnic or minority groups that are subject to international observation and protection, and their protests are the cause of international pressure from countries or international organizations. Perhaps a good example of such a group is homosexuals as well as Roma.

If *people from business sphere* protest, the representatives of the government take quicker measures. For example, in the border conflicts with Turkey and Greece, ministers are periodically required to step up to solve the problems of carriers.

The more protests are directed at more general principles or phenomena more directly related to the characteristics of the public system as a whole, the more they affect the principle distribution of power resources in society between the main strata, the more their chances of success reduce.

In general, the protests against *major economic actors*, against *large foreign investors*, which underlie the functioning of the modern world economic system and impose the principles of the development of this system, are generally doomed to failure. For example, spring protests in 2013 in Bulgaria failed to move foreign monopolies. Their monopoly position is preserved.

Protests are often ineffective because they concern the interests of important economic actors who are stronger, with more resources to influence political decisions, with the ability to organize counter-protests. Protests are more effective when deals with fewer and less powerful social groups.

Generally unsolvable for the present is the question of a fundamental change of the *party system*. The calls of the spring protest in 2013 (and some other protests) against all parties, against the parties in general, blurred the protest, directed it to failure, and in the end did not move the party system. And worst – have prevented major achievements in basic service prices, the initial request of the protestors in 2013. Similar demands have also been heard on other protests – with the same result. Protests influence somewhat the behavior of political parties (their election campaigns, their promises), but within the established party system (Spasov, 2013).

All protests that have affected the *electoral system's* problems in the name of a fundamentally different distribution of resources between elites and masses have been unsuccessful. The demands of the spring and summer protests of 2013 in this respect have not achieved anything significant. The changes proposed by the authorities after them in the Electoral Code were insignificant.

The main function of the democratic elections is to domesticate the struggles and discontents, to channel them into the less dangerous for the ruling class and her elite direction (Goranova, 2013). Electoral systems around the world, including the Bulgarian, are so fictional that they do not allow the common people too much to interfere with the entire elite, no matter how unhappy they are.

It remains the domination of party candidatures, the main parties, the discrimination of independent candidates, the threshold for entry into parliament and other characteristics of electoral legislation that ensure the dominant position and representation of the elite in electoral political bodies. The distribution of the main power resources would not be substantially improved by the adoption of a majority system, the introduction of machine and internet voting, whether the parliament or the president would elect the Central Electoral Commission and others minor changes that some sociologists and political scientists are trying to present as very important changes to the system to calm citizens.

Rules about election organization are too important to maintain the dominance of the ruling class to allow it to introduce substantive changes to challenge this dominance.

For the time being, protests with other demands for important changes in the functioning of the *legislative and executive powers* have been unsuccessful. Hardly achievable are also special results in the protests against some essential features of the modern *judicial system*. Periodically there are requests to invalidate the principle of the independence of the representatives of this power by removing their immunity. But it is a basic principle of the judiciary in the bourgeois state – magistrates are to some extent independent of the constant changes in the executive power, but at the same time – by the common people. And therefore, there is hardly any chance of an effective protest in that direction.

The ruling class keeps being independent from the people's voice, and immunity is an important mechanism for that. But power allows successful protests against the appointment of concrete figures in these authorities for example.

When it comes to specific requests to increase someone's sentence or to bring some non-elite criminal into the courtroom, the protest has a chance of success and there are such bright examples. When judges and prosecutors are supported by many people on the street, they usually increase sentences or take other appropriate decisions concerning certain individuals. Of course, this is not particularly relevant for the more senior representatives of the elite. For their sentences, protests are very ineffective, and perhaps they are not often used.

When it comes to fundamental changes in the organization and the essence of the legislative and executive powers, and judiciary system there is no evidence of successful protests.

It is also difficult to *overthrow whole governments*. It is only when large and

important layers of the elite want it. Otherwise, the elite mobilize its repressive and manipulative organs and suppress protests with more or less blood. The first option took place in 1997 when the economic elite understood each other that it would remove the BSP government in order to make the necessary price shock that favoured the whole Bulgarian economic elite. This shock devalued its credits and harmed the common people economic interests by destroying its stocks. The role of ordinary citizens protesting around the parliament at that time was of statistics, of third-party players, of destroyers. The dirty work has been done for those who, after taking power, have continued to worsen the economic situation of the majority, including some of those protesters.

Generally, protesters against governments are supported by some important political subjects. In situations where the entire ruling elite is interested in changing the ruling party through protests, the ruling party is not very active in sanctioning the protesters' vandalism. As in the above mentioned case. The BSP wanted to prove just how modern and democratic it was, so the police were tolerant, while the president Petar Stoyanov was bothering the other side – the vandal mercenaries of their most aggressive protesters.

The summer protests in 2013 failed to move the government of Oresharski until June 2014 because it was supported by sufficiently strong business structures and strong enough agreements between the main political forces.

A common feature of Bulgarian struggles, as probably in other former "socialist" countries, is their little commitment to, and in most cases even, the ideological opposition of left-wing ideas. The ideological treatment of the masses during the "socialist" period has come to its effect. The vast majority of Bulgarians believe in the socialist, even communist character of that society. Even worse, under the influence of their ideological treatment during the transition years, they associate this characteristic not with its bloom and utility, but with its collapse and its weaknesses. Thus, citizens were alienated from the left-wing ideas. They have approached right-wing ideas and political subjects and too often rely on such subjects to solve their "left" problems. But left-wing ideas are normal basis for most of the civil protests. Without these ideas they are impotent, ineffective.

In fact, the Bulgarian struggles are quite similar in their basic characteristics to the struggles of the Western peoples. The postmodern age has a legitimate impact on their character and organization (Mizov, 2014).

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Spiritual Intelligence and its Place in Modern Positive Psychotherapy

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Abstract

The purpose of this article is to provide a place of spiritual intelligence in modern Positive Psychotherapy. The concept of “intelligence” is clarified, in its various aspects – spiritual, social, and emotional. The emphasis is on the spiritual nature of intelligence and the possibility of its implementation in working methods in Positive Psychotherapy.

Keywords: intelligence, positive psychotherapy.

1. Intelligence and spirit

The question of what is the exact definition of intelligence is central in many studies. In general terms it is defined as general abilities on the basis of multilateral talent, enabling people to understand the existing links between the elements of a situation and adapt to it in order to carry out their intentions. Intelligence is the ability to organize and connect partial functions of cognitive activity, a concrete objective to be achieved in the most effective way.

Bulgarian psychologist Gentcho Piriyov (1901-2001) develops and publishes solid work *Psychology and psychodiagnostic intelligence* (1985). At the end of 20th century American psychologist Howard Gardner developed an original theory of multiple intelligence, which differentiates eight types of intelligence: linguistic, logical-mathematical, musical, bodily-kinesthetic, spatial, interpersonal, intrapersonal, and naturalistic intelligence. An interesting point in his theory is the ninth type intelligence on which it draws attention – spiritual intelligence.

Gardner’s analyses on spiritual intelligence led to ambiguous results. One is certain, namely that people have clear concepts about religion and spirituality. Many people think spiritual experiences for some of the most important and they believe not only that there is a spiritual intelligence, but it is the highest human achievement. Other people, especially from the scientific community, do not accept that serious discussions on the spirit and soul smack of mysticism. Despite the desire of some psychologists to separate religious and spiritual intelligence, Howard Gardner believes that they are inextricably linked. In theory Gardner called spiritual intelligence “existential” intelligence. This is the intelligence of big questions, as he explains. The basis of this intelligence is hiding a person’s ability to reflect on the fundamental questions of existence. These are questions that go beyond perceptions and affect things that are either too big or too small to be detected by our five basic senses.

2. Spiritual intelligence

The basis of spiritual intelligence stands faith itself. Rational intelligent person knows. Spiritually intelligent person knows and trusts. But precisely, because faith is beyond the knowledge, we cannot know. Otherwise “I know” and “I believe” would be synonyms. Knowledge is rational category, but faith is irrational. Where evidence exists, it is already knowledge. In the outer material world is first necessary evidence and then comes faith and the inner spiritual world – first want to believe, and then comes the proof.

Faith in God in general provides an idea or cause circle of belonging, and that we belong is the first human need. Man is a social species, has social intelligence and proximity and shareness, as conditions for mental and physical health. Their absence increases the depression, anxiety and decreased immunity. Several years ago research of Japanese scientist Masaru Emoto managed to visualize with observations under a microscope with clusters of water how after prayer water changes its structure in the human body after drinking it. This inevitably affects the physical and mental health. Unbelievers’ materialists can now see themselves how the body is the soul and how it affects the psyche.

The human psyche is structured so as to feel anxiety over the unknown. In this case it is synonymous with unknown until now. The only antidote to this anxiety is faith or spiritual intelligence respectively. Spiritual intelligence explains the inexplicable. In his book *The Meaning of Life* psychiatrist Viktor Frankl relates how his brothers in misfortune in concentration camps “chosen” by faith unknowingly their future.

Within the scope of its monitoring fall physically strong and healthy inmates, but desperate and crushed faith who die faster. Physically weak and weary, their brothers in destiny, but keep the faith, managed to preserve themselves and come out alive from this horror. They believed that God does not punish, but experiencing them.

Spiritual intelligence successfully implemented in practice positive psychotherapists. Modern Positive Psychotherapy relies just on faith in a positive outcome of a given situation or medical condition. Positive reinterpretation of unpleasant events and diseases in life make one turn to the soul and mind for healing and improvement to “command” the body to make positive action.

3. Positive psychotherapy and spiritual intelligence

This method is increasingly entering the practice of psychotherapists as its implementation started in Germany by the founder of Positive Psychotherapy Dr. Nosrat Peseschkian. Gradually spread across Europe today, though still weak and advocated developing, practiced in Bulgaria. Spiritual intelligence as a key instrument in the hands of the therapist is to help in self-help of the customer. Dr. Peseschkian says: “In the biggest bottleneck has three roads” and the foundation of his method stands tracking the dynamics of the action, in which the basis of spiritual intelligence and emotional control problem, man alone “is” their three roads. So with faith and no medical drugs affected depression, anxiety and a number of other psychological injuries. It is important to emphasize that faith is not denied the action. The faith fuels for the action. Spiritually intelligent person understands this, realizing that he/she was the driver of the healing process. Spiritual intelligence is vertical – it allows us to experience as part of the whole, to ask questions about the meaning of life, to feel everything inside.

The wider objectives of Positive Psychotherapy allows to reach the truth that psychotherapy is not just treat any symptoms, it is a kind of path to personal growth. Positive Psychotherapy uses spiritual intelligence to help people to feel the resonance – what and the other senses we can feel we are. Psychotherapists in the field of positive psychology take into account

the possibility of reaching fanaticism blind faith based on detachment from the material world entirely. This is not a personal growth, and prevent growth. The method of Positive Psychotherapy successfully uses it for incorporation into psychological counseling practices showing how to avoid reaching a state of fanaticism in people undergoing therapy. Normalizing, balancing and differentiation of the phenomenon in the course of Positive Psychotherapy determine its effectiveness. Actual individual psychotherapy, family therapy and work with groups also benefit from this method.

Dr. Benedetti noted that the method of his colleague Peseschkian “skillfully overcomes the obstacle of the resistance of the patient”. The author makes a fascinating therapy in contact with the wisdom of the times and nations. In this line of thinking, motivation for change comes not only from the fact that there is a problem, and that the picture can be more enjoyable after removal, so the focus is on the positive outcome and not on the presence of negative markers in our life.

Situational encouragement and verbalization in this process are part of therapy. So the spiritual intelligence is linked to the emotional world of the man who drives the method of therapy. The command issued by this thought affects the body towards a result that we believe will be a person.

4. Conclusion

In conclusion, I will mention Positive Psychotherapy develops more modern methods to treat various psychological injuries, which are based on spiritual intelligence. One of the latest methods (2014) developed in line with the decisions focused brief therapy, but it is different in that it pays a larger percentage of social intelligence in man, who under the psychologists depends percent salience of the spiritual one. This warrants this psychotherapeutic method to become the “psychology of everyday life”.

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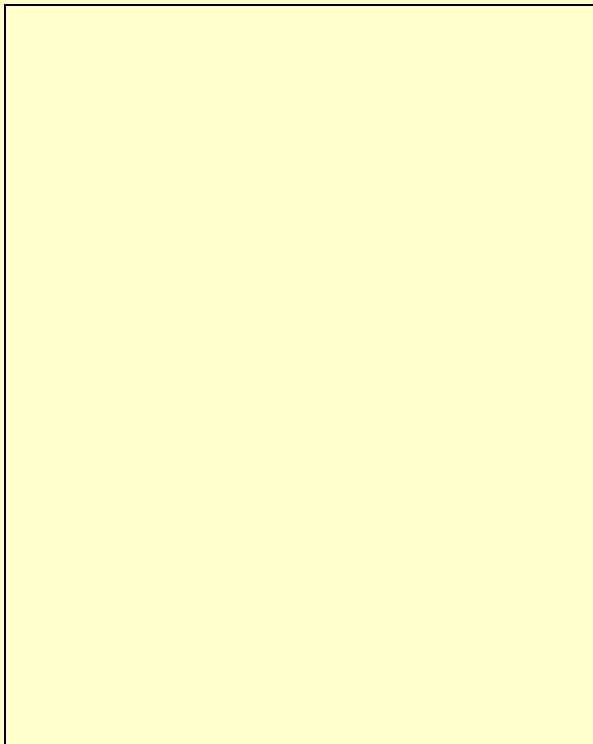
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